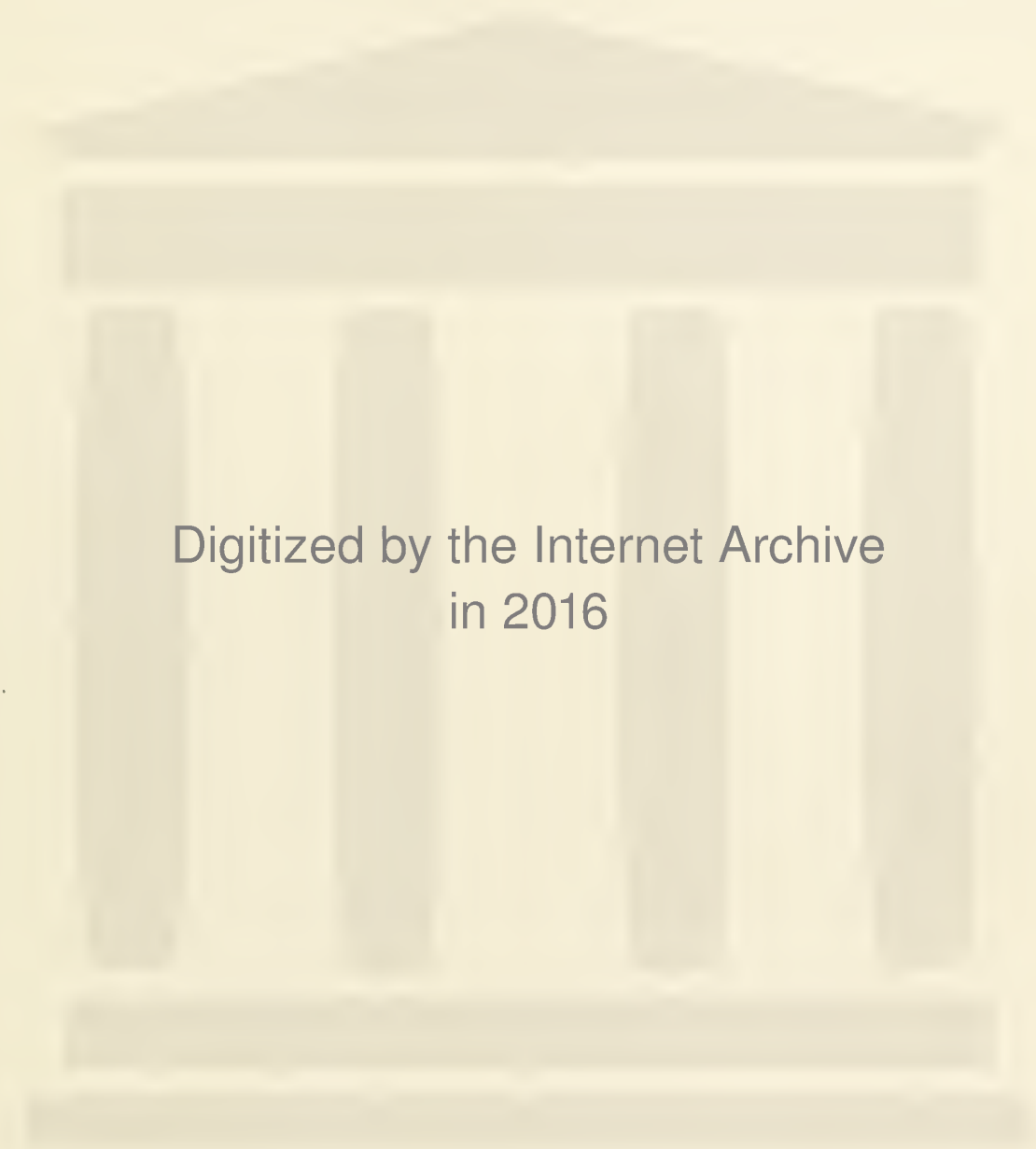
WORCESTER CHURCHES

1719 — 1889



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New Old South Church

1889

WORCESTER CHURCHES

1719 1889

BY

CHARLES EMERY STEVENS

Στύλος καὶ ἑδραίωμα τῆς ἀληθείας

Worcester
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PREFACE.

The substance of this volume was first printed as a chapter in the History of Worcester County recently issued; and this will sufficiently account for the cast of the opening paragraph. When that voluminous work came out, it was found to contain some annoying errors, and this portion did not escape. Partly to correct those errors, partly to embrace new churches, partly to record changes in the old, but chiefly to preserve the results of much labor in a more satisfactory form, this volume is now issued.

The long note touching the date of the First Church is new, and was framed after much correspondence and exhaustive research thereto relating. Without predilection, but compelled by the evidence, I came to the conclusion which it enforces; and I have confidence that it will conduct my reader also to the same conclusion.

The broad margin of the page invites annotations. Some possessor of the book by filling such handy spaces with contemporary records of pertinent events would do a service to posterity at little cost. The historian of the future would greatly prize such authentic work.

The pictures illustrate some of the earlier, but chiefly the more recent church architecture of the city. They are sun-portraits absolutely faithful to every stone and cranny and ornament of the originals. Some of them exhibit the costliest, and some the least costly edifices; taken together they fairly represent what is visible of Worcester Churches.

The Appendix contains the two Ancient Covenants which the First and Second Churches respectively set up in the last century as the monuments of their Faith. I had no doubt that they ought to have a conspicuous place in the book.

A partial list of my authorities will be found at the end of the history.

C. E. S.

WORCESTER, MASSACHUSETTS:

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No. 51

C.E.S.

Worcester Churches.

A HISTORY of any New England town without an ecclesiastical chapter would surely be like the play of Hamlet with the part of Hamlet left out. For a city of eighty thousand inhabitants, with nearly sixty churches and seventeen denominations and a history covering two centuries, such a chapter ought of right to occupy a large space. But this the plan of the present work altogether forbids. Only a very condensed outline of what might well fill a volume can here be given. It must needs be a somewhat bald narration. Outline sketches admit of neither shading nor color. Under such limitations this writing must proceed.

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At the outset two methods of treatment presented themselves. One was the chronological method; the other was the topical. By the latter method all that is to be said of one denomination would be presented by itself; the topic would be exhausted before another was touched. Beginning with the Trinitarian Congregationalists, for example, we should treat of all the churches of that order before proceeding with the next. And although the other method may have its

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advantages, and indeed, has been adopted by some writers, this, on the whole, seemed to be the preferable method. It has this important advantage, that the origin and growth of each denomination can be viewed consecutively and apart from others. Accordingly, this method will be pursued in the present history. Without further preface, I begin with the

Trinitarian Congregationalists.

First or Old South Church.— The first permanent settlement in Worcester began on the 21st of October, 1713. Nearly fifty years before, steps had been taken towards this end and temporary settlements had been begun ; but before foot was set upon the soil a provision was made "that a good minister of God's word be placed there." This provision was first realized in the year 1719, when the Rev. Andrew Gardner was ordained as the first minister of the gospel settled in Worcester. Before this, however, the people had been wont to assemble regularly for public worship in their dwelling-houses, and notably in that of Gershom Rice, who was the first to open his house for the purpose. Soon the dwelling-house became too strait, and in 1717 a small meeting-house of logs was built. It stood at the corner of Franklin and Green streets, just southeast of the Common. This served its purpose until 1719, when a more spacious edifice was erected on the site thenceforward occupied by the Old South for one hundred and sixty-eight years. A church was now constituted, with Daniel Haywood and Nathaniel Moore for its first deacons. The precise date of this important beginning is not known, but all probabilities point to the year 1719. This, then,

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seems to have been the year when the meeting-house was built, the church organized, and the first minister settled.[1]

The ministry of Mr. Gardner was not a happy one. He was addicted to deer-hunting and practical jokes, and, naturally, was accused of remissness in the discharge of his duties. His people on their part neglected to pay his small stipend of perhaps £40, and also the "gratuity" of £60, which they had voted to give him. Dissatisfaction increased; some left his preaching.

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[1] In the year 1889 a stone tablet was erected in the porch of the new Old South bearing an inscription to the effect that the First Church was organized in "1716." The printed manual of the church for the year 1886 sets forth that the organization was in "1715." A venerable deacon of the church who had long been its clerk expressed to me his conviction that it was in 1717. So marked a discrepancy within the church itself justifies an attempt to clear up the uncertainty.

The church itself has no official contemporaneous or other record of its organization. There is no evidence that there ever was any. If there ever was, it was probably made by the first minister, according to usage, and carried away by him when he was shortly dismissed after a bitter controversy. Nor have such churches older than itself, as those of Lancaster, Marlborough, Framingham and the Old South at Boston any record—churches which might have been called in council to assist and so have record of their "messengers" to the Worcester church. Evidence of another sort and from other sources must be relied on. Of this secondary kind much that is not only weighty but satisfactory is accessible. None of it, however, favors the above three dates. Careful research fails to disclose the least evidence for either. On the other hand, all the evidence points to the year 1719.

I. In the year 1793 the well known History of the County of Worcester, by the Rev. Peter Whitney of Northborough, was published by Isaiah Thomas. Writing of Worcester this author says (p. 30): "In 1719 the first meeting-house was erected and here [in this meeting-house] a church was gathered and the Rev. Andrew Gardner, the first minister, was ordained in the autumn of the same year 1719, but the month and day cannot be ascertained." To assist in weighing the value of this testimony these things are to be noted: (1) The author was a clergyman having

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The General Court having been appealed to in vain, an ecclesiastical council was at length convened, in September, 1721, to take the matter in hand. After long delay by the council, on the 31st of October, 1722, Mr. Gardner was dismissed from his charge. It is said his errors were more of the head than of the heart. He was generous, sometimes without regard to consequences. This instance has been preserved: "A poor parishioner having solicited aid in circumstances of distress, Mr. Gardner gave away his only pair of shoes for his relief; and, as this was done on Saturday,

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a character to maintain. (2) He was writing about a church but a few miles away. (3) He claimed to have used the greatest care, especially about dates. In his preface he says: "The greatest care and pains have been taken to ascertain exact dates when it was possible. Hence towns and churches [and so the Worcester church] may know their respective ages if at any time their record should be unhappily destroyed. The dates are all inserted according to their originals." (4) In conformity with this claim he is scrupulously careful about the date of the Worcester church. He gives the year and season of the year, but "the month and day," he says, "cannot be ascertained." The unavoidable inference is, that as he does not give the month and day because he could not ascertain them, so he does give the year and season because he had ascertained them. (5) As the manuscript of the *History* was sold to Thomas and by him printed, this statement must needs have passed under his eye; and thus it must be taken as having the sanction also of that expert antiquarian and adept in Worcester history. (6) A copy of the *History* with numerous additions and corrections in the handwriting of Whitney is preserved in the Library of the Antiquarian Society at Worcester. But this statement about the Worcester church is left unchanged, and so must now be taken as having had the author's careful and final revision. (7) Whitney was for many years a contemporary of Nathaniel Moore, son of one of the first two deacons who helped to organize the church. This son came to Worcester with his father in 1715, was his contemporary for forty-six years, was living in 1793 when the *History* was published, and did not die till eighteen years after. Here was a most competent witness whose life covered the whole period from the

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appeared the next day in his stockings at the desk to perform the morning service, and in the evening officiated in borrowed slippers a world too wide for his slender members." Mr. Gardner was a native of Brookline and a graduate of Harvard in the class of 1712. It was thought worthy of mention that, in conformity with the custom of the time, his name was placed last in the roll of his class, as indicating the relative social position of his parents. For the same reason Abraham Lincoln's name would have stood at

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organization of the church to the publication of the *History*. From him Whitney could have known the certainty of the things whereof he wrote, and if he had written what needed correction, Moore was alive to correct him.

Leaving Whitney we turn to the Rev. Aaron Bancroft, D. D. In January 1811, Dr. Bancroft preached a sermon which he afterwards printed with an appendix entitled, "Facts relating to the town of Worcester." One of the "facts" is set forth in these words: "The first meeting-house was erected in 1719; and in the autumn of this year a Church was formed and the Rev. Andrew Gardner was ordained the first Minister of the town." Dr. Bancroft had been a citizen of Worcester for more than a quarter of a century when he wrote this. For the same length of time he had also been a contemporary of the venerable Mr. Moore, whose death indeed occurred in the same year 1811, but not until some six months after the preaching of the sermon. It was the proper business of Dr. Bancroft as an ecclesiastic to know the truth about the ecclesiastical history of his own town, and here was a living witness from whom he might certainly have learned the truth. And, indeed, there is the best reason for believing that the patriarch was consulted by him and gave him the "facts," for he says, "N. Moore is yet living, aged 95."

II. The "Proprietors' Records" corroborate the position that 1719 is the true date. One of the first two deacons of the church was Daniel Haywood. His name appears in the *Records* six times prior to 1720 — once in 1714, twice in 1716, once in 1718 and twice in 1719: the last time in 1719 was under date of May 18. In no one of these six instances is the title "Deacon" prefixed to his name. In February 1720 his name appears for the first time as "Deacon Daniel Haywood;" and twice afterwards in that year he is styled "Deacon." Now, bearing in mind the statements of

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the foot of his class had he been college bred. The subsequent history of Mr. Gardner did not improve his reputation. Installed as the first minister of Lunenburg in 1728, and dismissed in 1731 "because he was unworthy," he retired to a town in the Connecticut Valley and there died at an advanced age. After a period of preaching without settlement by the Rev. Shearjashub Bourne, the Rev. Thomas White and others, on the tenth of February 1725 a call was given to the Rev. Isaac Burr, and on the 13th of October following he was ordained as the second minister. A long and quiet ministry followed. His relations with the people were cordial, and the latter were forward and generous in his support. When the paper money of the period became depreciated they took care that his salary should not suffer. During his ministry a memorable event was the arrival in Worcester, October 14, 1740, of George Whitefield accompanied by Gov. Belcher. On the next day the famous evangelist

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Whitney and Bancroft that the church was formed in the *autumn* of 1719, we see the corroborative force of these *Records*. In May 1719, he was not styled "Deacon" because, the church not having then been organized, he had not then been made its deacon. In February 1720, he was styled "Deacon" because by the organization of the church in the previous autumn he had been made such. In those days the usage of giving a person his title in formal records, whether civil, military or ecclesiastical, was scrupulously observed. If Haywood had been entitled to be styled Deacon prior to the autumn of 1719, there is every reason to believe that he would have been. The case is strengthened by the fact that the *Records* treat the other deacon, Nathaniel Moore, in the same way. He is never styled deacon before 1719; after that year he is so styled.

III. The old time custom of organizing the church and ordaining its first minister at the same time points to 1719 as the true date. Says the Rev. Joseph G. Clark, D. D., in his Historical Sketch of Congregational Churches in Massachusetts: "Thirty-

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"preached on the Common to some thousands," as he wrote in his diary. Nothing appears to show that this visit was otherwise than welcome to Mr. Burr. And yet, the forces then set in motion had their ultimate issue in his dismission. It seems the Rev. David Hall, of Sutton, "a follower of Whitefield," found Mr. Burr too backward in the new Whitefield movement. Though he preached repeatedly "in private houses" in Worcester with Mr. Burr's consent, yet he was moved to write down in his diary that the latter "seemed not well pleased." At length Mr. Burr refused his consent to further preaching by his Sutton brother, whereupon the latter was led to record his fear that the Worcester minister was "too much a stranger to the power of godliness." In truth, a Whitefield party had been formed in Worcester, and Mr. Burr was found not to be of the number. Alienation naturally arose, and the growing trouble impaired his health. So, in about four years after

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eight churches were gathered in Massachusetts from 1710 to 1720, and so common had the custom grown of blending into one transaction the organization of a church and the settlement of a pastor over it, that when we have no record of the former we may safely assume for its date the authentic record of the latter." This was true of the churches in Lancaster, Marlborough and Framingham, for example. In each the minister was employed for a length of time before settlement; then the settlement took place and at the same time the church was "gathered." And such was the case with the Worcester church says Dr. Clark; and he too fixes the year as 1719. On all hands it is agreed that the first minister, Andrew Gardner, was settled in that year. This ascertained date of the settlement, coupled with the custom set forth by Dr. Clark, ascertains the date for the church also.

In view of the foregoing evidence, it is safe to rest in the conclusion, as one never likely to be disturbed, that the organization of the First Church of Worcester was effected in the autumn of the year 1719.

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Whitefield's advent, a mutual council was convened, and under its advice Mr. Burr was dismissed in March 1745. Lincoln ("History of Worcester," p. 146) says that he was the son of the Hon. Peter Burr, the father of President Burr, of Princeton College, and consequently grandfather of Aaron Burr, Vice-President of the United States. But this is an error. It appears from evidence in the probate office at Hartford, Conn., that he was the son of Thomas Burr, of that city, and therefore not of the Aaron Burr lineage. He was born in 1698, and graduated at Yale in 1717. His death occurred at Windsor, about 1751. No portraiture of his person or mind survives; no characteristic anecdote is of record, and nothing testifies of his ministry save its continuance for a fifth of a century in a generally peaceful way. The town next made choice of Nathaniel Gardner, a graduate of Harvard in 1739; he, however, declined the call. Nearly two years elapsed before the settlement of the next minister. In this interval a covenant[1] was adopted September 22, 1746, and subscribed by fifty members of the church. Doubtless there was a covenant of some sort when the church was first organized, but what it was, and how it compared with this new one, we have no means of knowing. If it was a "half-way covenant" after the fashion of that day, it must have differed materially from this one of 1746.

After Mr. Gardner many candidates were heard; but at last the choice lay between the Rev. Thaddeus Maccarty of Boston, and the Rev. Jonathan Mayhew of Martha's Vineyard. Each was to preach four

[1] See Appendix A.

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Sabbaths in succession, and on the Sabbath before the day of election both were to preach. After this competitive trial the choice by a very large majority fell on Mr. Maccarty, and Worcester missed the chance of having the famous divine of the Revolution among the number of its ministers. Mr. Maccarty was installed on the 10th of June 1747. The sermon on the occasion was preached by himself, for which unusual step he offered ingenious reasons in the introduction. Besides the pecuniary provision for his support, a house with about two acres of land on the Common southeast from the meeting-house was purchased for a parsonage. In 1765 this property was conveyed in fee to Mr. Maccarty by the town. Nearly fifty years after, in a suit by the Rev. Samuel Austin, D. D., in behalf of the parish, the property was recovered back from the tenant claiming under a conveyance by the executors of the deceased minister. The estate, however, was afterwards relinquished by the parish. The ministry of Mr. Maccarty continued for thirty-seven years. In the course of it occurred the Revolutionary War, bringing severe trials; and at the close protracted sickness kept him out of the pulpit. He lived greatly respected and died deeply lamented on the 20th of July 1784, at the age of sixty-three years. His ministry was the longest of all which the First Church enjoyed during the first one hundred and seventy years. Mr. Maccarty was tall, slender and thin, with a black, penetrating eye, which added to his effectiveness in speaking.[1] "As a

[1] A faint likeness of him survives on a poorly-painted canvas in the possession of Mrs. Mary P. Dunn, one of his lineal descendents. His remains were buried in the cemetery then on the

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preacher he was solemn, loud, searching and rousing," said a contemporary clerical brother. President John Adams, in his early years a resident of Worcester, wrote to Dr. Bancroft that "Mr. Maccarty, though a Calvinist, was no bigot." In the course of his ministry, Mr. Maccarty published eight occasional sermons; several others may be found in Doctor Smalley's "Worcester Pulpit." From these posterity may judge something of his doctrine, which was sound, and something of his style, which was not classical. During his sickness and after his decease a young man appeared in his pulpit whose preaching was destined to be the occasion, if not the cause, of a lasting division in the First Parish. Of this an account will be given under another head. During the controversy which arose, no minister was called; then, in 1786, the Rev. Daniel Story was called, accepted the call and went on preaching, without being ordained, for about two years, when the call was re-called. It had been discovered, that he, too, entertained Arminian sentiments. Having thus received his *conge* in Worcester, Mr. Story went into Ohio as chaplain of the company which founded Marietta, the centennial of which was celebrated in 1888, a distinguished citizen of Worcester (Senator Hoar) having a leading part therein. Mr.

Common, at a spot just south of and very near the Soldiers' Monument. In 1848 all the gravestones in the cemetery were laid flat, each over its respective grave, and buried beneath the turf, and Mr. Maccarty's among the rest. A description of the emblems on his headstone, together with its inscriptions, is given in Barton's "Epitaphs." The inscriptions were copied upon a mural tablet erected in the Old South by Dwight Foster (brother of Mrs. Dunn), late a justice of the Supreme Court of Massachusetts. The tablet now has an appropriate place upon the wall of the New Old South.

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Story was an uncle of Joseph Story, the eminent justice of the Supreme Court of the United States. He was born in Boston on the 29th of July 1756, was a graduate of Dartmouth in the class of 1780 and died at Marietta in 1804.

The settlement of the next minister, Dr. Austin, in the last decade of the century, was the beginning of a new order of things. Before proceeding with its history let us look at the way of public worship in the First Church during the period then closing. As elsewhere, the principal parts of the service were praying and preaching; singing and reading the Scripture lesson were subordinate; and, indeed, this last did not become a part of the service until near the middle of the century. Under date of September 3, 1749, the church record recites that the "laudable custom was very unanimously come into by the church at one of their meetings sometime before." In this matter the Worcester church was not behind others, since the custom "was not introduced into New England" until that period. Singing had been a part of the service from the beginning. At first it was congregational, primitive and rude. The minister read the first line of a psalm and the congregation sang it. Then the eldest deacon "lined" the rest, and "singing and reading went on alternately." There was neither chorister nor choir nor set tune, but each one sang to please himself. This was the "usual way," so called. In 1726 an attempt was made to substitute the "ruleable way." A vote of the town was passed to that effect, but the deacons resisted, and the "usual way" still prevailed. The unmelodious custom was too strongly entrenched. Forty-three years went by and a genera-

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tion had died off before another attempt to change it was made. Then, in May 1769, came a modest proposition to invite "a qualified individual" to lead. A bolder stroke followed in March 1770, when three men were designated by name "to sit in the elders' seat and lead," and by a unaminous vote a fourth was chosen to "assist." Here was our modern quartette, so far as the old-time sense of propriety would allow. The next step was taken in 1773 by providing seats exclusively for the singers. Six years after, on the 5th of August 1779, the town struck the final blow by adopting these votes: That the singers sit in the front seats of the front gallery; that they be requested to take said seats and carry on the singing; and that the psalm be not "lined." Nevertheless, on the next Sabbath the venerable eldest deacon rose and began to "line" the psalm. The singers, from their new "coign of vantage," began to sing; the deacon raised his voice, the singers raised theirs; it was an unequal strife, and the deacon "retired from the meeting-house in tears." This was the end of the "usual way" of singing in Worcester. From that time onward the ruleable way prevailed without opposition.

The first book in use was the "Bay Psalm Book,"[1] as improved by President Dunster, of Harvard College.

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[1] This most famous and rarest of books was the first one ever printed in America. Its true, whole and only title was, "The whole booke of psalmes faithfully translated into English Metre, Whereunto is prefixed a discourse declaring not only the lawfulnes, but also the necessity of the heavenly Ordinances of singing Scripture Psalms in the Churches of God. Imprinted 1640." In 1636 there were, says Dr. Thomas Prince, "near thirty ministers" in New England who had been educated in the English universities. These divines selected out of their number "the Rev. Mr. Richard Mather, the Rev. Mr. Thomas Weld and the Rev. Mr.

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This held the ground until 1761, and was then displaced by the version of Tate and Brady, "with an Appendix of Scriptural Hymns by Dr. Watts." The exact date when this book came into use was on the 29th of November in that year. It continued in use until the settlement of Dr. Austin, and then, on the 20th of January 1790, gave way to "Watts' Psalms and Hymns and Spiritual Songs." The version of Sternhold and Hopkins was never used in the church in this town," says Lincoln.[1] This version was the one in use under royal authority by the Church of England, and was bound up with its "Book of Common Prayer." Perhaps it was because of this that the New England churches chose to have a "Psalm Book" of their own — a book free from all complicity with an established church.

To illustrate the several versions and furnish a means of comparison the first verse of the first psalm from each is subjoined.

From the Bay Psalm-Book of 1640.

O Blessed man that in th' advice
of wicked doth not walk:
nor stand in sinners way, nor sit
in chayre of scornfull folk.

John Eliot," to prepare a new version of the Psalms for the use of the New England churches. The printing of the work was begun in 1639 and completed in 1640. This was the "Bay Psalm Book." A single copy, bearing the imprint of the last-named year, is treasured in the iron safe of the American Antiquarian Society, in Worcester. It is sometimes said of a very rare book that it is worth its weight in gold. In 1876 a copy of this book belonging to the estate of the late Dr. Nathaniel B. Shurtleff, was sold by auction in Boston for about one thousand and fifty dollars. The Worcester copy weighs nine ounces. The price paid for the Boston copy, therefore, was more than six times its weight in gold.

[1] MS. Notes in Lib. of Antiq. Soc.

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From Dunster's Improved Bay Psalm-Book of 1650.

O Blessed man that walks not in
th' advice of wicked men,
Nor standeth in the sinners way
nor scorners seat sits in.

From Tate and Brady, Original Edition, Anno 1700.

Happy the Man whom ill Advice
From Virtue ne'er withdrew,
Who ne'er with Sinners stood nor sat
Amongst the scoffing Crew.

From Tate and Brady, with Appendix by Watts, Anno 1754.

How blest is he who ne'er consents
by ill Advice to walk
Nor stands in Sinners Ways; nor sits
where Men profanely talk!

From Sternhold and Hopkins, London, 1648.

The man is blest that hath not bent
to wicked read his eare:
Nor led his life as sinners do,
nor sate in scorners chaire.

After six years of waiting the First Parish at length secured the most distinguished among all its ministers. On the 29th of September 1790, the Rev. Samuel Austin, D. D., of New Haven, was duly installed in the vacant pulpit. His first considerable step was to clear up and reinvigorate the doctrinal basis of the church. A new creed and covenant were adopted, whereby its orthodoxy was conformed to the strictest type. All the subsequent activities of Dr. Austin had this type for their basis. He devoted himself to the investigation of theological questions. He prepared and published the first complete edition of the works of the elder Jonathan Edwards. He was one of the founders of the General Association of Massachusetts and also of the Massachusetts Home Missionary

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Society. He was often called to sit in councils on difficult cases. He was a man of strong convictions and plain speech. On public affairs he preached with great freedom. His fast-day sermons were notable. Several were published. The one preached on the 23d of July 1812, during the war, caused much agitation. He therefore published it, with this upon its title-page: "Published from the press by the desire of some who heard it and liked it; by the desire of some who heard it and did not like it; and by the desire of others who did not hear it, but imagine they should not have liked it if they had."

At the end of twenty-five years he became president of the University of Vermont, but, because of the suit already mentioned, remained nominal minister of the First Parish till 1818. Resigning the college presidency in 1821, he became pastor of a small church in Newport, R. I., once the charge of the famous divine, Dr. Samuel Hopkins. This, too, he resigned in 1825 and then returned to Worcester, preaching occasionally in Millbury. By and by, the death of an adopted son, physical disease and pecuniary losses brought on mental disturbance. Like the poet Cowper, he became a religious monomaniac. The darkness of despair settled down upon him. For some four years he remained in this state of gloom. Near the end, light at intervals broke through the cloud. He died on the 4th of December 1830, in the seventy-first year of his age. He was a man of commanding stature, of dignified carriage, austere yet affable on near approach, and "with a smile like a sunbeam breaking through the clouds." As a preacher he was remarkable for power and pathos, and of eminent gifts in devotional

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exercises. The impress of his character was deep and abiding. Of his publications, Lincoln ("History") gives a list of thirty-three, with their titles.

The successor of Dr. Austin was the Rev. Charles A. Goodrich. He was ordained as colleague pastor on the 9th of October 1816, and became sole pastor by the formal dismission of Dr. Austin in 1818. His ministry was short but fruitful of a spiritual harvest, about eighty new confessors being added to the church in one year. But it was a ministry full of trouble also. Beginning as a young man of twenty-six years, he found himself confronted at the outset with the opposition of a leading person both in the parish and in the town. Though this person was not himself of the church, yet some of his family were; and the combined influence of all caused the disaffection to spread. Attempts at reconciliation were made and failed. It became evident that either the minister or the disaffected must leave. The former was too strongly intrenched to be ousted, and the latter perforce accepted the alternative. For a time they resorted to other communions while retaining connection with their own church. Presently, they sought release from this bond. Some asked for dismission and recommendation. Several were dismissed but not recommended. Councils were resorted to and counter councils were held, with the usual results of *ex parte* proceedings. Each party in turn was sustained. At last a council constituted the disaffected, with others, into a new church, the history of which, under the name of the Calvinist or Central Church, will be given in its proper place. A war of pamphlets followed, able and exhaustive on both sides; and to them the reader must be remitted

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for further and fuller details of the unhappy controversy. This church quarrel was the most serious that ever afflicted any church of any communion in the town. Ill health compelled Mr. Goodrich to lay down his charge on the 14th of November 1820, and the same cause prevented him from resuming the pastoral office. For the rest of his life he devoted himself to literary pursuits. He became a maker of books; his school histories were in their day greatly in vogue, and of one more than one hundred thousand copies were printed. A list of his principal works is to be found in the "Worcester Pulpit."

The sixth pastor of the Old South and the next after Mr. Goodrich was the Rev. Arætius Bevil Hull. Born at Woodbridge, Conn., in 1788, graduated in 1807 at Yale, where he was a tutor for six years, he was ordained and settled at Worcester on the 22d of May 1821. He came to his new calling with a high reputation both as a scholar and as a teacher. Ill health, however, kept him down, and after a protracted sickness he died in office on the 17th of May 1826. His virtues as a man and a minister were celebrated by his contemporary neighbor, Dr. Nelson, in a funeral sermon. He was eminently social, simple, refined, charming in conversation and "a welcome friend to the poor." A quarter of a century after his death men often spoke of him "with kindling emotion." His church attested their affection by erecting to his memory a monument inscribed all over with elaborate encomium. In 1827 the church and parish united in a call to the Rev. Rodney A. Miller. The call was accepted and he was ordained on the 7th of June in that year. For nearly seventeen years he remained

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pastor of the church. During this period more than four hundred were added to its communion. At length differences arose between Mr. Miller and members of the church and parish; in consequence, a mutual council was called and the result of its advice was the dismission of Mr. Miller. For many years after, he continued to reside in Worcester, but in the end he returned to Troy, N. Y., his native place, where he died at an advanced age. Mr. Miller was the first president of the first Temperance Association ever formed in Worcester. For some years he was one of the overseers of Harvard University and had a zeal for the rectification of its theological standards.

A series of seven pastorates followed that of Mr. Miller. The first was that of the Rev. George Phillips Smith, a graduate of Amherst in 1835. He was installed on the 19th of March 1845, and died at Salem, while in office, on the 3d of September 1852. His ministry was a happy and successful one. Following him came the Rev. Horace James, a graduate of Yale in 1840, who was installed on the 3d of February 1853. Mr. James was full of devotion to his charge, but when the Civil War broke out, devotion to his country overbore the former and issued in his appointment as chaplain of the Twenty-fifth Regiment of Massachusetts Volunteers and his consequent dismission from his pastoral charge. This event occurred on the 8th of January 1863, and his death on the 9th of June 1875. Rev. Edward Ashley Walker, who had been ordained chaplain of the First Connecticut Heavy Artillery in June 1861, was installed as Mr. James' successor on the 2d of July 1863. Like some of his predecessors, he was compelled by ill health to retire

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altogether from the ministry. His death occurred on the 10th of April 1866. During his ministry, September 22, 1863, the one hundreth anniversary of the building of the Old South meeting-house was elaborately commemorated. At the meeting-house the Hon. Ira M. Barton made an introductory address, and Leonard Bacon, D. D., of New Haven, gave a historical discourse; while at Mechanics Hall, in the after part of the day, much reminiscent discoursing was had. The old meeting-house, a typical specimen of New England church architecture of the last century, with its graceful slender spire and faithful weathercock, was suffered to remain for nearly a quarter of a century longer before its demolition in August 1887, under a municipal decree.

After Mr. Walker's dismission the Rev. Royal B. Stratton was installed on the 2d of January 1867. Serious disability, more or less impairing his usefulness, led to his dismission on the 25th of April 1872. His death occurred in this city on the 24th of January 1875. On the 21st of May following Rev. William M. Parry, of Nottingham, England, received a unanimous call to the pastorate. He practically accepted the call and performed his duties as acting pastor but was never installed. On November 3, 1873, he "resigned;" but the resignation, taking the church by "surprise," was not accepted. On the 11th of December it was withdrawn, but on the 4th of January following he preached his farewell sermon. His preaching had been both dramatic and eccentric and consequently had drawn crowded houses. Leaving the Old South, he drew after him nearly one hundred and fifty of its communicants, and together they at once proceeded to

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organize a new church in Mechanics Hall by the name of the Tabernacle Church. Without loss of time a congregational council was convened for the purpose of recognizing the church and installing Mr. Parry as its pastor. The council received the church into fellowship but refused to install Mr. Parry. The church then proceeded to violate the principle of the fellowship, to which it had just been admitted, by an autocratic installation. The services on the occasion were performed by lay members of the church; and in that fashion Mr. Parry became the first, and as it proved, the only pastor of the Tabernacle Church in Worcester. Church and pastor both came to a speedy end. Mr. Parry suddenly died in his chair while making a call upon two of his female parishioners, and the church, already grown disgusted and disintegrated by his gross and increasing eccentricities, vanished into the inane.

To return to the Old South: The Rev. Nathaniel Mighill, a graduate of Amherst in 1860, was installed as Mr. Stratton's successor, September 25, 1875. The fate of so many of his predecessors overtook him also, and because of ill health he was dismissed on the 15th of June 1877. Then followed the Rev. Louis Bevier Voorhees a graduate of Princeton in 1867. After occupying the pulpit for six months, a nearly unanimous call led to his installation on the same day on which his predecessor was dismissed. But neither in this instance did a change of ministers secure the church against the fate which so inveterately pursued its chosen pastors. After preaching for a time Mr. Voorhees was compelled to relinquish his charge, but his formal dismission did not take place till the 5th of May

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1880, when his successor, the Rev. Joseph F. Lovering, was installed as the fourteenth pastor of the church and so remained.

A question had long been in issue between the city and the First Parish touching their respective estates in the land occupied by the Old South. The city claimed the land and wished to remove the building, and the parish resisted the claim and wished to preserve the building. Things remained in this condition until 1885, when the city obtained from the legislature authority to take all the title and interest of the parish. In May 1886, the city council voted to take under the act. Thereupon the parish made an overture to the city towards an agreement upon the amount of damages. The city having declined to entertain the overture, the parish then proceeded, under the provisions of the act, to ask the Superior Court for the appointment of commissioners to award damages; and this was done. The case came on to be heard in July 1887, when the city solicitor, Frank P. Goulding, appeared for the city, and Senator George F. Hoar for the parish. An exhaustive preparation and all the legal learning and skill of the respective advocates went into the case. After weeks of deliberation the commissioners brought in an award of $148,400. The city refused to pay the award, and under the act claimed a trial by jury. A compromise followed resulting in the payment of $115,395.25. With this money the parish purchased a lot on the corner of Main and Wellington Streets, and proceeded to erect thereon a church worthy of its history and rank as the First Parish in the city of Worcester. The corner-stone was laid on the 4th of July 1888, and the exterior

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walls, of red sandstone throughout, were substantially completed by the end of the year. It is, without doubt, the most imposing church edifice in the city. A massive central tower, forty feet square and rising on four square marble pillars to the height of one hundred and thirty-six feet above the pavement, is the dominating feature. Another feature, appealing to a different sentiment, is the low belfry at the northeast corner, of architecture curious and fine, in which is suspended, as the sole relic connecting new and old, the bell (cast in 1802) that swung for eighty-five years in the old belfry on the Common. A parish house at the rear, adding to the mass and architectural completeness of the whole structure, contains a variety and abundance of spacious apartments suited to all the multiplied and multiplying requirements of modern church life. The cost of this New Old South was one hundred and sixty thousand dollars.

Its formal dedication, with the presence of an unusual array of pastors of other churches, took place on the evening of September 17, 1889. The membership of the church at this date was 407.

The Calvinist or Central Church.—The second church of this order was first named the Calvinist Church. It was an outcome, but not an outgrowth, of the First Church. As we have already seen, the settlement of Mr. Goodrich resulted in a serious disaffection towards his ministry. Among the disaffected and aggrieved were Deacon David Richards, his wife, and eight others. In their extremity these persons summoned a council (the third) to advise them in the

Central Church
1885

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premises. This council was convened on the 16th of August 1820, and having heard the case and approved a Confession of Faith and a Covenant which had been presented, it proceeded on the 17th to constitute the applicants into a separate church under the name of the Calvinist Church in Worcester. It is worthy of note that the moderator of this council was the Rev. Nathaniel Emmons, D. D. For a certain length of time the new church maintained public worship in private places. The house of its first deacon, David Richards, seems to have been the first and principal place of worship. This house stood near the site recently purchased by the United States for the new post-office building. In this private way, without any pastor or parish, the church held itself together until 1822. In that year "articles of association" looking towards a parish organization were drawn up and signed. The first signature was that of Daniel Waldo, under date of April third; others of the same date followed, and within the next nine years more than two hundred and sixty others were added. On the first Sunday following, April 3, 1822, regular public worship was commenced in the court-house. This continued until October 13, 1823, when the society took possession of its meeting-house which had been erected by Mr. Waldo at a cost of fourteen thousand dollars. The sermon at the dedication of this house was preached by Dr. Austin who was in sympathy with the new church. In the next year the property was conveyed to trustees for the use of the church and society. Early in 1825 the organization was perfected by the incorporation of the Calvinist Society. Meanwhile, on the 15th of April 1823, the Rev. Loammi Ives Hoadly, who had

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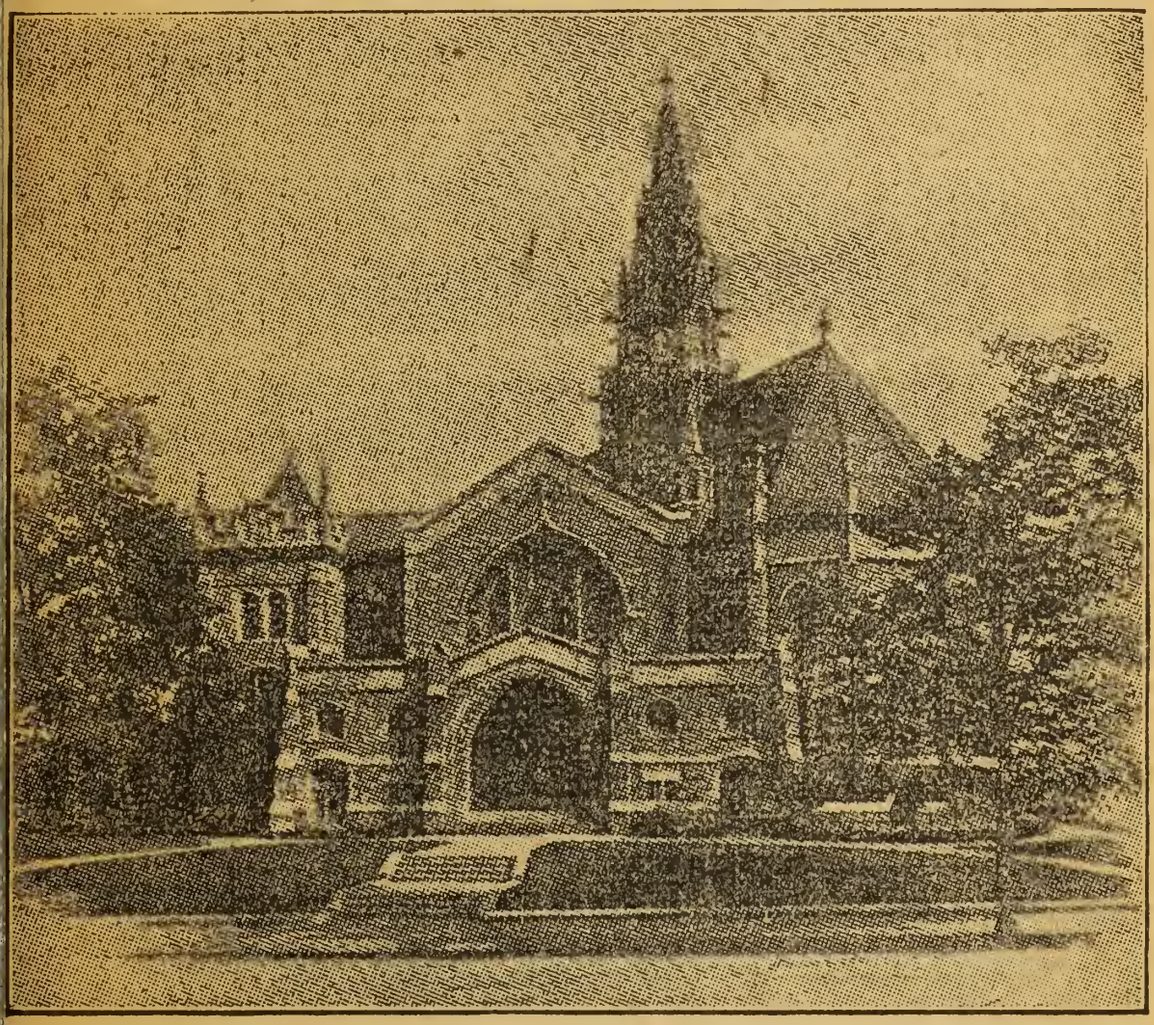
supplied preaching for the previous year, was ordained as the first pastor. His ministry was embarrassed by the unhappy relations which continued between this church and the Old South, but still went on with increasing success until a severe sickness brought it to a close. His dismission, by a vote of the church, took place on the 19th of May 1829. Recovering in a measure, he engaged in various activities — as pastor again for a brief period, editor of *The Spirit of the Pilgrims*, assistant editor of the *Comprehensive Commentary*, teacher and farmer. His last residence was in Northfield, Conn., his native place, and there he died quite recently at the great age of ninety-one, having outlived all his successors in the pulpit of the Calvinist Church but the last two.

During Mr. Hoadly's ministry Mr. Waldo made a further addition of five thousand dollars to the resources of the society. Its growth continued unchecked, and in 1830, and again in 1832, the church edifice was variously enlarged and improved. This prosperity was due, in no small degree, to the popular ministry of the Rev. John S. C. Abbott, who became the successor of Mr. Hoadly on the 28th of January 1830. During five years Mr. Abbott continued to go in and out among his people with great acceptance. While discharging his pastoral duties, he found time to write and publish two books which made his name known in both hemispheres. These were "The Mother at Home" and "The Child at Home," the former of which has been translated and published in nearly all the languages of modern Europe. In 1835 Mr. Abbott asked and obtained a dismission on account of ill health. After recuperation by a year of travel in

Worcester Churches And Their History



FIIRST BAPTIST CHURCH

FIRST BAPTIST

To James Wilson, postmaster of Worcester from 1801 to 1833, must be given the credit of having founded the First Baptist Church. After meetings had been begun in his home in 1795, the hall in the school house of the district was hired and services first held there July 30, 1812. Elder William Bentley was called as pastor at a salary of $300 a year.

The erection of a meeting house was begun May 29, 1813. It was located on Salem square, was completed December 13 and dedicated December 23 the same year. In 1815 Elder Bentley ceased to be pastor and was succeeded by Rev. Jonathan Going, who in 1815 organized the first Sunday school in Worcester. He was pastor 16 years, the church growing greatly in that time.

In 1832 Mr. Going left Worcester and Rev. Frederick A. Willard was called, serving until 1835, when Rev. Jonathan Aldrich became the pastor. During his pastorate, on May 21, 1836, the meeting house was burned. A new one was built on Salem street in 1836. Rev. Samuel B. Swaim followed Mr. Aldrich in 1839, serving until 1854.

In 1841 the Pleasant street church sprang from the first church and in 1853 the Main street church was organized as the Third Baptist Church. Following Mr. Swaim in 1855 came Rev. J. D. E. Jones, who stayed until 1859, and Rev. Lemuel Moss was then pastor from 1860 to 1864.

Following pastors were Rev. H. K. Pervear, 1865 to 1872; Rev. B. D. Marshall, D. D., 1873 to 1887, during whose pastorate the Quinsigamond and Lincoln square missions were begun, afterwards becoming churches; Rev. Geo. G. Craft, 1888 to 1894; and Rev. Spencer B. Meeser, D. D., 1896 to 1902, during whose service in 1897 the church reached its largest membership—525.

Meanwhile the Main street church had had eight pastors from 1854 to 1902. They were: Rev. H. L. Wayland, 1854 to 1861; Rev. Joseph Banvard, D. D., 1862 to 1866; Rev. George B. Gow, 1867 to 1872; Rev. F. W. Bakeman, 1873 to 1876; Rev. George E. Horr, 1877 to 1881; Rev. Henry A. Rogers, 1883 to 1886; Rev. Charles H. Pendleton, 1887 to 1894, and Rev. Leo B. Thomas, 1896 to 1901.

In 1902 the Salem square continuation of the First Baptist church and the Main street section were consolidated as the new First Baptist church and the first pastor of the united church was Rev. Lemuel Call Barnes, D. D., who served until 1907. During his pastorate the present magnificent structure was erected at the corner of Main street and Mower avenue, and the old church at the corner of Hermon street, now the First Presbyterian church, was given up. From 1907 to 1909 the pulpit was vacant, but in the latter year the present pastor, Rev. Dr. Allyn King Foster, was called.

and Alexandrina Provencal. Those present were Florence and Mabel Rocheleau, Anna and Mary Louis Larose, Sylvia and Antoinette A. Cartier, Martha Sanders, Sylvia F. Gagnon, Evelina Gagnon, James Larose, Mrs Josephine Labonte, Anna Ward, Ida Bouthilette, Belle Cartier, Mrs Denise Larose, Miss Roberge, Joseph Germaine and Mrs Edward Fredette.

Miss Delia Rochford and George I. Rochford of 8 Ingleside avenue will entertain in their hometonight in honor of their cousin, Louis R. Delinas of Marlboro, who is to leave soon for Philadelphia to resume his medical studies. Mrs. Onesime Rochford will assist in entertaining.

Members of the Worcester Evening High School Alumni Association will have a chestnutting party tomorrow at Leicester. The party will leave City Hall at 1 o'clock. Robert J. Cairns is chairman of the arrangements committee.

A miscellaneous shower was given for Miss Helen G. McCarrick last night in the home of Mr. and Mrs. Frank A. Carey at 49 Vernon street. Miss McCarrick is to marry George E. Carey October 24. In the party were Miss May Dolan, Miss May Hickey, Miss Helen Gallagher, Miss May Carey, Miss May Turley, Miss Sadie Turley, Miss May McCarthy, Miss Elizabeth McNulty, Mrs. George McGlynn, Miss Agnes Luby, Miss May Condon, Mr. and Mrs. James Gallagher, Miss Bertha Scully, Miss Minnie Reilly, Miss Florence Rourke, Mr. and Mrs. Frank McGlynn, Miss Katherine Heald, Miss Annie Quinn, John Carey, Frank Champagne, Walter Buck, John Vail, John Geary and Thomas A. Carey.

Miss Helen L. Savory, daughter of Mr. and Mrs. Henry P. Savory, of 30 Bowdoin street, whose marriage is to take place Oct. 11, was given a farewell party last night in the home of Miss Alice Eleanor Hart at 688 Main street. Fifteen young woman friends of Miss Savory were present and she was presented a chafing dish. A buffet luncheon was served, the decorations being autumn leaves and greenry.

Mr. and Mrs. William Harris gave their first at home last evening at 1 Shawmut street. A musical program was given by Joheps Paul, Miss Mamie Leahy, Miss Anna Werme and Miss May Fitzgerald. The decorations were of autumn leaves and potted palms and refreshments were served by Mrs. Harris, assisted by Miss Mamie Leahy, Mrs. James O'Brien, Mrs. John Hudson and Mrs. T. J. Harris. The guests were: Misses Katherine Ryan, Alice Amidon, Fannie Shinner, Abbie Skinner, Lillian Darling, Sadie Matthews, Edith Daniels, Addie Allen, Annie McTaggert, Nellie Blackbury, Eva Kidder, Bertha Kidder, Eva Duhamel, Mamie Ryan, Eva Largesse, Violet Largesse, May Fitzgerald, Marion Eddy, Ruth Eddy, Emily Connelly, Mary Kelly, Florence Pierce, Margaret Farrell, Hattie Heaton, Sadie Maher, Anna Bilsky, Nellie Brown, Mabel Maher, Nellie McHugh, Helen Breen, Gertrude Cavanaugh, Nora Fogerty, Mamie Leahy, May Harris, Mr. and Mrs. Frank Farrell, Edmund Finnicome, Mrs. James O'Brien, Mr. Louis Smith, Mrs. Calvin Brackett, Joseph Paul, Mr. and Mrs. Thomas Harris, Mrs. John Hudson, Mr. Charles Heller and Mrs. Mary Heller.

PLAYS SUITABLE FOR CHILDREN TO BE LISTE

To the Editor of The Gazette:

Sir,—The Secretary of the Pub Education Association in reporting t meeting of the executive board Thur day said: "The members of the the tre committee will examine a lar number of plays, and make a list those suitable for use, by children a young people, such list to be ke on file for those desiring them." Th statement in your paper that "th committee would make a list of the tres suitable for children to go to" too serious a mistake to go uncorrec ed. That some committees are ma to report, in same article,. which d not report, is of slight consequen compared with the above false repo Kindy insert the above correcti where it can easily be seen, and obli

Very respectfully yours,
ELIZA D. ROBINSON,
Secretary.

Among The Church Women

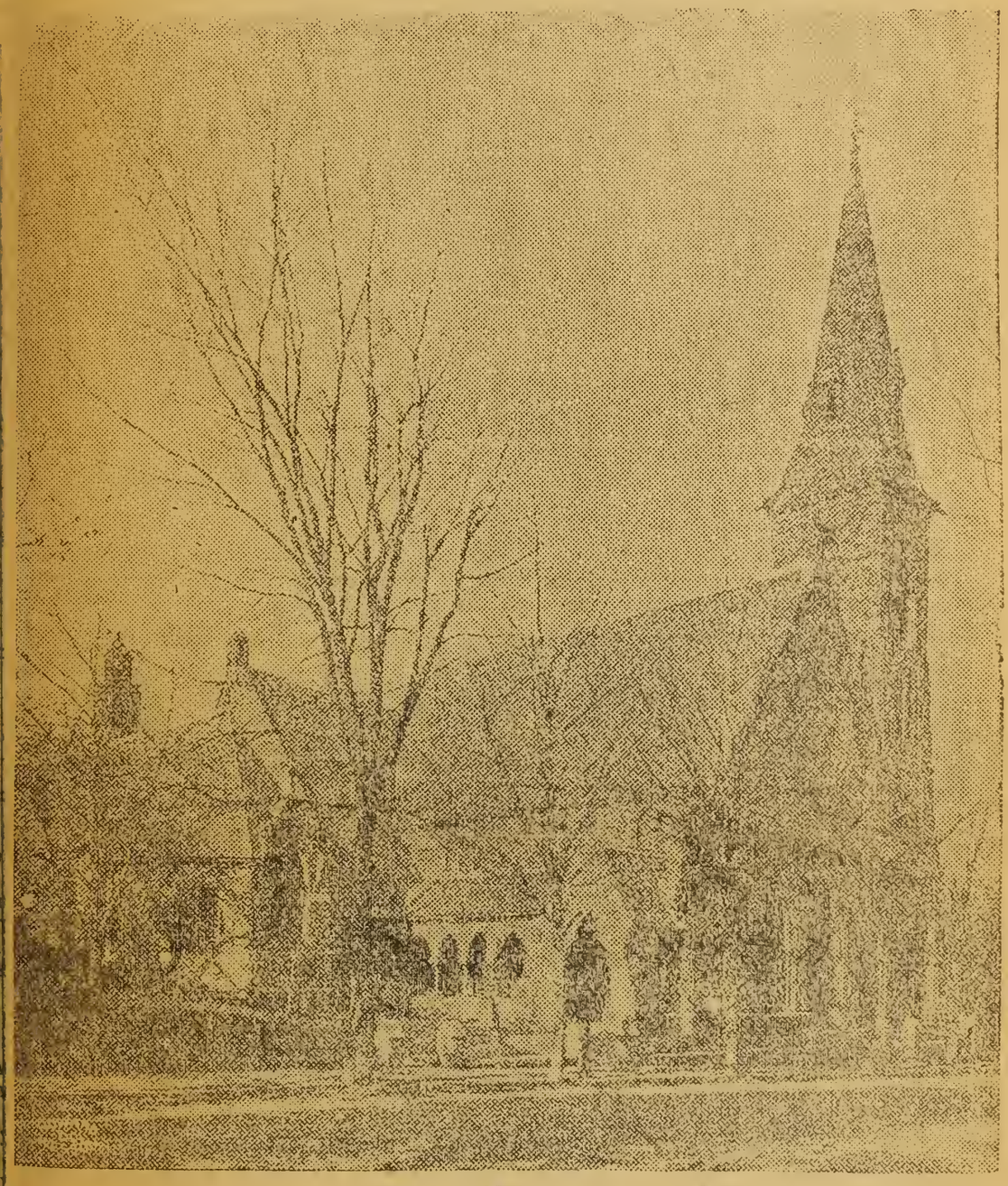
The Junior Y. P. S. C. E. of O South church had an advertisement s cial in the church last night. Th young people were dressed to represe the leading articles advertised in ma azines and newspapers. Superintend ent Katheryn G. Cooley was in charg

Mrs F. E. Atwood, Mrs E. F. Fletch er, Mrs Hattie Bicknell, Mrs Nell Kibby, Mrs A. S. Knapp and Mrs E. A Richards compose the committee i charge of the supper and entertain ment to be given tonight in the vestr of All Souls' church, under the direc tion of the Ladies' Social Aid Societ of the church. Following the suppe there will be phonographic selection by Dr Henry Watkins, readings b Miss Bernice Hunt, and an address b Hon A. S. Roe on "Evening Schools."

The McAll Auxiliary met in the par lor of Union church yesterday after noon. There was a good attendanc Mrs S. A. Harlow, the president, wa in charge of the meeting. Rev S. A Harlow led a short devotional servic It was reported that $379.73 had bee received toward the $1000 pledged t help the building of a new hall in Pari where three halls are now building.

Rev George P. Berry, American fiel secretary, gave an interesting addres on "Present Conditions In France and he made an appeal for funds t help the work. Cards were distribute to receive pledges to try to raise $ before the next meeting, the first Mon day in December. The presidor pledged herself to try to raise $10. Af ter the offering, the meeting adjourne and a social half-hour followed, te being served by Mrs Lamson Allen an Mrs Henry Brannon, with their assist ants, of Union church.

Worcester Churches And Their History



ALL SAINTS

Few churches of equal history have ad so many noted clergymen connect- d with them as has All Saints', the nother church of the Episcopal church- s of Worcester. In addition to the ev William Reed Huntington, rector f Grace church, New York, the late ishop Alexander Hamilton Vinton, nd Bishop Thomas Frederick Davies, ll successive rectors of the parish, the wo clergymen who first labored to es- ablish an Episcopal church in Wor- ester also became bishops later in eir lives.

The first of these was Rev Thomas H. ail, who began to conduct services in e Town Hall in 1835. He was later ishop of Kansas. In 1837 Rev Thomas . Clark, later bishop of Rhode Island, ntinued the work which was, how- ver, suspended until 1843 when the arish was actually established by Rev enry Blackaller.

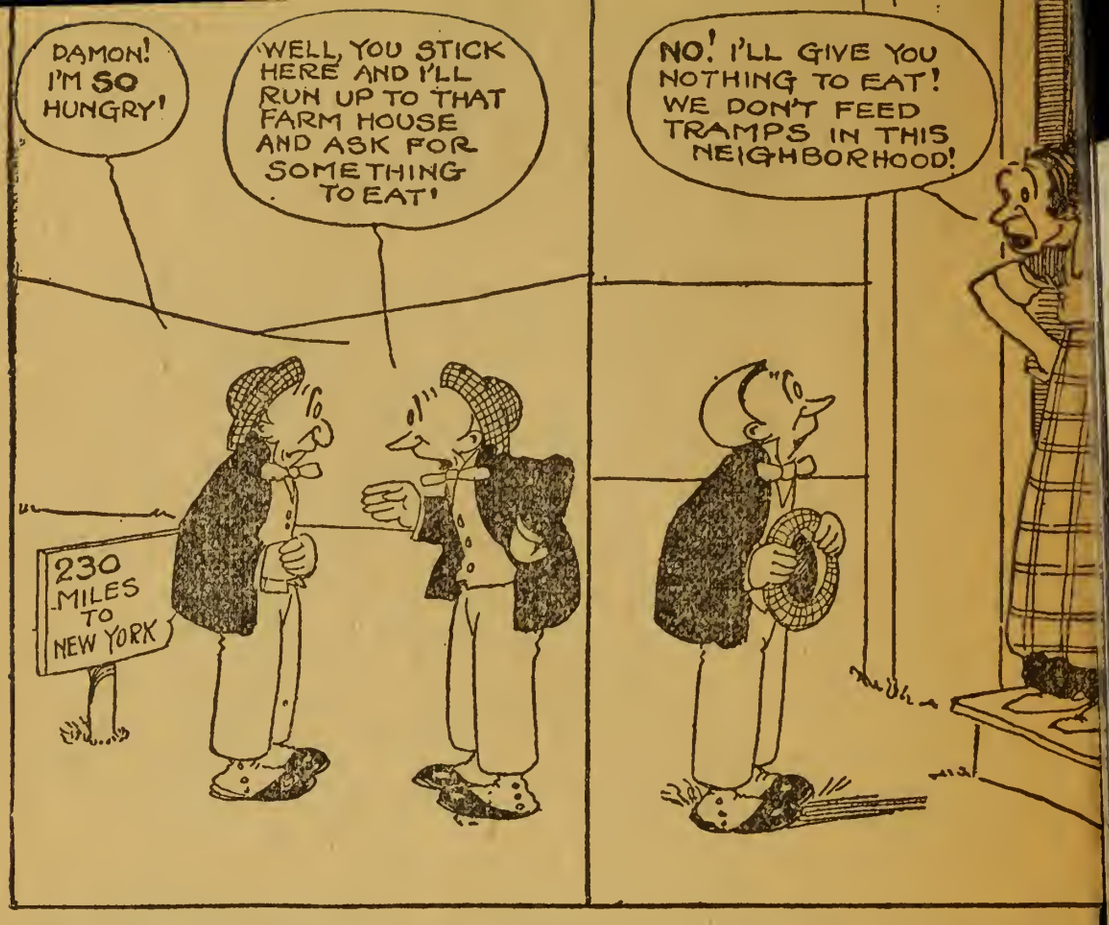
A small wooden church was built on earl street in 1846 and consecrated by ishop Eastburn in 1847. Rev George . Chapman was then rector and was llowed by Rev George H. Clark, Rev athaniel T. Bent, Rev Archibald M. Morrison, Rev William N. Brooks, Rev A. C. Putnam and Rev E. W. Hager.

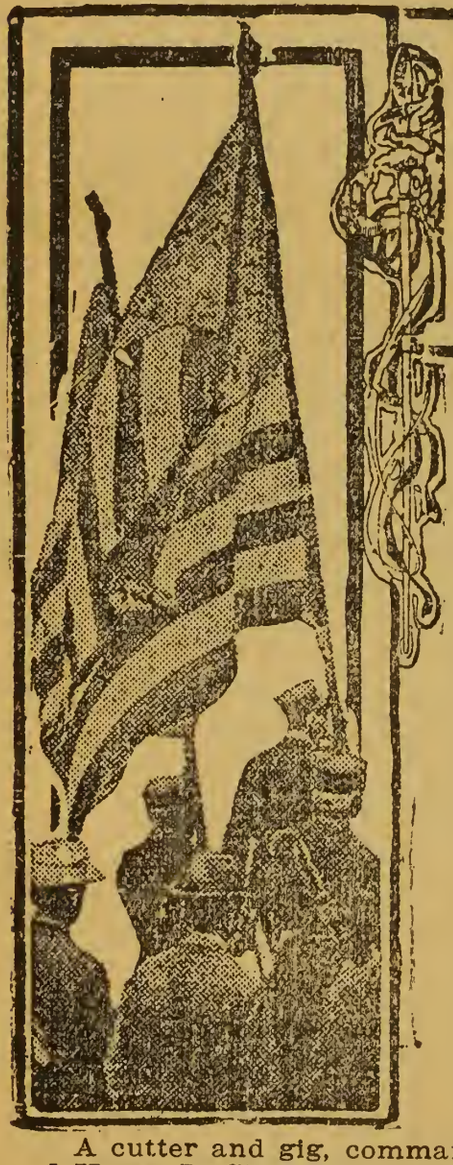
In 1862 Rev William Reed Huntington one of the most noted clergymen of the American church, began a rectorship of 21 years at All Saints. In 1874 the church was burned, and a new building the present edifice at Pleasant and Irving streets, was begun. It was designed by Earle & Fuller. The corner-stone was laid July 25, 1875, and the church was consecrated by Bishop Paddock, Jan 24, 1877.

In 1884 Rev Alexander H. Vinton became rector, serving for 18 years or until he became first bishop of western Massachusetts, to which office he was consecrated April 22, 1902. Rev Thomas F. Davies was called in 1903, serving until his consecration as second bishop of western Massachusetts, succeeding Bishop Vinton, on October 18 last.

Built into the south wall of the tower porch of the church are two stones from Worcester cathedral, England, presented by the dean and chapter of the cathedral, and marked by a plate bearing an inscription written by the dean.

The parish is at present without a rector and is in charge of Rev Charles L. Short, assisted by Rev Charles P. Otis, who were curates under Rev Dr Davies.





WAR TIME EVENTS 50 YEARS AGO TODAY

DECEMBER 30, '61.

The 21st Massachusetts Regiment, one of those from Worcester county, has long been afflicted with the rumor that it is to be left out of the Burnside Expedition for which such extensive preparations are making in Annapolis. Colonel Morse of the 21st has conceived the idea that a prolonged stay in the capital of Maryland may be pleasant and easy, but his men feel quite the reverse and after several parades, inspections and extended drills, they are found to be quite as good as any, they are delighted to learn that they are not to be left but will go, and their pride is still further exalted at the thought that General Jesse L. Reno selects the 21st, at the very offgo, as the first member of his brigade. Having received an outfit of Enfield rifles from Massachusetts, the men now feel in better condition to face the enemy.

The State of Tennessee is finding the Confederate Government a vain thing for safety in that, when application is made for reimbursement for funds expended in behalf of the war, the said Government responds that it is unable to settle such liabilities. Poverty at this early day of the struggle seems very strange, considering the loud protestations earlier made by the secessionists.

A cutter and gig, commanded respectively by Acting Masters Alick Allen and Henry L. Sturges were sent from the U. S. steamer Mount Vernon tonight to destroy a lightship used by the rebels off Wilmington, N. C. The craft was found deserted, though pierced with guns and almost ready for harbor defense. She is burned to the water's edge by the Union force, though exposed to the fire opened upon them from a rebel fort.

The Richmond Examiner is taking on terribly over the civilities offered certain northern people, at present in Richmond. "We are surprised to learn that a certain Yankee, Dr. King from Newport, R. I., has been permitted to come here to see his sick son, a prisoner. We are surprised to learn that the doctor, his wife and son, are occupying very select rooms at the Arlington House. We are surprised to learn that these persons are called upon by the would-be elite of Richmond, and that women of Virginia, making such social pretence, have been flocking to see the Yankee family circle and to perform daily the debasing work of paying the greatest civilities to the enemies of our country and State. If Mrs. Lincoln was only holding court at the Spotswood, in her celebrated green silk and Illinois witchery, we have

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Europe, he spent the remainder of his very active life in various pursuits, but became known to the wide world chiefly as the author of many popular books. Mr. Abbott was born in Brunswick, Me., and graduated at Bowdoin in 1825. He died at Fair Haven, Conn., on the 17th of June 1877.

His successor was the Rev. David Peabody, a native of Topsfield, who was installed in 1835 within six months after the pulpit had become vacant. His ministry was short and much interrupted by ill health. In the year following his settlement, under the advice of his physicians, he sailed for the South where he spent the winter. A temporary improvement enabled him to resume his pastoral duties in Worcester. But the attack on his lungs — for that was his malady — again enforced cessation from pulpit labor. He improved the time in travel. Arriving in Hanover, N. H., the day after commencement, he learned to his surprise that he had been appointed Professor of Rhetoric in Dartmouth College, his *alma mater*. This, taken with the state of his health, determined his course. He obtained a dismission from his pastoral charge, and in October 1838 entered upon the duties of his new office. His tenure of this, however, was brief. His death occurred on the 17th of October 1839, after one year of college service greatly impeded by illness. The career of Professor Peabody was as brilliant as it was brief. His intellectual powers were of a high order. His mental discipline was thorough, his scholarship fine. His character was "a rare combination of strength and loveliness." With a figure and face of manly beauty and a rich and mellow voice, he stood before his people in the pulpit a

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preacher of singular attractions. His memory long continued to be fragrant in Worcester.

The next pastor of the Central Church was the Rev. Seth Sweetser. His pastorate covered a period of forty years. It began on the 19th of December 1838, and ended with his decease, in 1878. During this period, in 1845, occurred the death of Daniel Waldo, in a large sense the founder of the society. In his will he continued to remember it for good by devising to it, in connection with the church, a valuable real estate upon which stood the chapel of the society and a dwelling-house. In 1858 occurred the first interruption to the prevailing harmony. Until then the expenses had been defrayed by a tax on the polls and estates of the members. Under a new statute the expenses were raised by an assessment on the pews. This change caused the withdrawal of a considerable number of rich and influential members. But the vital forces of the body soon healed the breach and supplied new strength. Forty additional pews were provided to help bear the burden of the new tax.

Dr. Sweetser was not a magnetic preacher; he had not the gift oratorical, but his compositions for the pulpit were of rare finish. He published occasional sermons which amply repaid perusal. On the death of President Lincoln he gave a discourse which had no superior, whether of pulpit or platform, in the whole range of productions called forth by that event. It was sought for from distant cities and the edition was exhausted before the demand was supplied. In his last years Dr. Sweetser's health declined until he was at length compelled to surrender the pulpit. But church and parish were unwilling to sunder the tie

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which had bound them so long together, and though his service ceased, his support (not his salary) was measurably continued until his death. Dr. Sweetser was born at Newburyport in 1807 and graduated at Harvard in 1827. For a time he was a tutor in the university, and in after years a member of the board of overseers. He sustained the same relation to Andover Seminary. Of the Polytechnic Institute in Worcester he was an original corporator and trustee, and to it he gave his best thought and work. Of the city he was an unobtrusive leading citizen, and among the clergy of the State he was a power. The basis of his influence was wisdom coupled with reserve.

On the 19th of November 1874, the Rev. Henry E. Barnes, a graduate of Yale in 1860, was installed as junior pastor. On the third of May 1876, after a year and a half of service, he was dismissed; and soon was settled in Haverhill, Mass., where a large measure of success rewarded his labors. For nearly two years the pulpit was supplied by candidates and quasi-candidates. Many were called, but few chosen. Then the Rev. Daniel Merriman (D. D. 1881), a graduate of Williams College, united all voices in calling him to the vacant place. The call was accepted, and in February 1878 he was installed, the Rev. Dr. Richard S. Storrs, of Brooklyn, N. Y., preaching the sermon. Within a month came the death of Dr. Sweetser. In no long time after, the subject of building a new church began to be agitated, and foremost in the agitation was the new pastor. A conditional subscription was set on foot and the required amount was provided for; but the enterprise developed antagonisms, which, in the interest of peace, made it necessary and certain that

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one party or the other should and would withdraw. Accordingly, four-fifths of the trustees, all but one of the deacons, the men whose money had been chiefly relied on, and a large body of others, old and young quietly left their church home of a generation, voluntarily surrendered all the property and dispersed themselves among other churches. But Providence, "seeming evil still educing good," inspired the crippled church with courage to arise and build, and the result was one of the most beautiful churches in the city or elsewhere. It stands as a conspicuous monument of the recuperative power of a Christian democracy under adverse conditions. At its completion no root of bitterness remained to bear evil fruit, and those who withdrew and those who remained sat amicably side by side at the dedication of the new house. Its beauties were afterwards celebrated by the graceful pen of Prof. Churchill in the *Andover Review*. The cost of the church and land was about $105,000.

On the 30th of October in the year 1889, Mr. Leon D. Bliss was ordained as assistant pastor. For more than a year before he had been rendering acceptable service in the church as the pastor's assistant, and church and parish now united in making him one of their ordained ministers. Mr. Bliss had his theological education at Andover. In October 1889, the membership of this church was 398.

The Union Church.— In the autumn of 1834 a few young men, chiefly from the Old South Church, conspicuous among whom was Ichabod Washburn, laid their plans for a new church. The need of it had

Union Church
1880

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been felt for several years, and it seemed to them that the time to act had fully come. Accordingly, the preliminary steps were taken, and on the 11th of March 1835, they were duly incorporated under the name and style of the "Proprietors of the Union Meeting-house." At a meeting held in December of the same year it was voted that the name of the new church should be "The Union Church." In January 1836, Articles of Faith and a Covenant were unanimously adopted, and on the third of February following a council constituted the new church with the customary formalities. On the fifth of March the society held its first meeting, and on the 6th of July its new house of worship was dedicated. It was a plain brick structure of 90 feet by 54, situated on Front Street, opposite the historic Common. Made more commodious in 1845–46, it was superseded in 1880 by a more beautiful but not more spacious edifice erected on the same site.

The first pastor of the Union Church was the Rev. Jonathan E. Woodbridge, of the church in Ware Village. His installation took place on the 24th of November 1836. His ministry began when the anti-slavery movement was burning its way through the churches. Union Church did not escape. Mr. Woodbridge took one side and the society took the other on the question of opening the church for anti-slavery lectures. On the 19th of January 1838, the society, by a vote of forty-five to twelve, decided to open the house to the famous anti-slavery agitators, James G. Birney and Henry B. Stanton. Mr. Woodbridge thereupon promptly tendered his resignation, and on the second of February the society as promptly accepted it and called a

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council to dissolve the relation between them. The first call to this pastorate, though unanimous on the part of church and parish, had been declined by Mr. Woodbridge. Upon a second and more urgent call he had consented to come, only to discover in one short year that he and his people could never agree on the great divisive question of the day. His dismission took place on the 14th of February. After leaving Worcester he became more widely known to the churches as editor of the *New England Puritan*, afterwards made one with the *Boston Recorder* under the name of the *Puritan Recorder*.

The second pastor of the Union Church was the Rev. Elam Smalley, who was installed on the 19th of September, 1838. For nine years previous he had been associate pastor with the Rev. Nathaniel Emmons, D. D., of Franklin. Doubtless he had profited by such a long association with that remarkable divine, but no two persons could be more unlike in their mental characteristics. Reasoning, which so eminently distinguished the Franklin doctor, was not Dr. Smalley's forte or aspiration. He sought rather to edify by pleasing. If he did not prophesy smooth things, he yet prophesied in a smooth way. What he aimed at he accomplished. The church was built up, and his ministry of fifteen years was a success. The society testified its appreciation by repeated additions to his salary. In due time he was decorated with the doctorate of divinity. After seven years the meeting-house was altered so as to secure one hundred additional sittings, while Deacon Ichabod Washburn at his own cost provided a vestry and Sunday-school room in the basement. In 1844 the society accepted from the

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"Proprietors of the Union Meeting-house" a deed of all their corporate property and assumed all their corporate liabilities. On the eighth of May 1854, Dr. Smalley asked a dismission, in order "to enter another field of labor." The request was granted, and he shortly after became the pastor of the Third Street Presbyterian Church in Troy, N. Y., and there, on the 30th of July 1858, he died. In 1851 he published "The Worcester Pulpit, with Notices Biographical and Historical." The plan of the work included a sketch of each church and pastor in each denomination, with specimen sermons. It is a valuable source of information touching the churches of Worcester.

The Rev. J. W. Wellman, a graduate and afterwards a trustee of Dartmouth, was the next choice of Union Church. He justified their choice by declining the call from a sense of duty to the obscurer church of which he was then the pastor. Dr. Wellman at a later day became conspicuous as the only trustee of Andover Theological Seminary who resisted the "new departure." Failing to secure him, the church next extended a call to the Rev. Ebenezer Cutler, of St. Albans, Vt. The call was accepted and the pastor-elect was installed on the sixth of September 1855. At the same time a subscription for a pastor's library was set on foot which resulted in a substantial sum for that essential but much neglected furnishing of a church. In 1859 began a series of efforts, continuing through several years, for either the enlargement of the old or the building of a new house of worship. Votes were passed to mortgage, to sell the old house, to examine sites, to build a new house, to raise money by subscription. An abiding feeling that the church was not well housed for doing

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its most effective work lay at the bottom of these spasmodic efforts. But out of it all the chief thing realized at the time was only a small addition to the rear for the organ and choir. The new church was still in the future.

Dr. Cutler continued his ministry with growing reputation until 1865, when he was elected president of Vermont University. This called forth an urgent appeal from his people not to leave them, and he consequently declined the flattering offer. Shortly after, he received a tender of the Professorship of Ecclesiastical History in Hartford Theological Seminary, but this also he promptly put aside without waiting for it to take formal shape. In the autumn of 1874 he initiated the proceedings which resulted in the organization of the Worcester Congregational Club, of which he became the first president. The subsequent history of the club amply vindicated itself and him. In the winter of 1877 a bronchial malady compelled him to seek relief in other climates. First going to Florida, and in the summer to Europe, he was absent from his pulpit until the following October, when he resumed preaching, though not fully recovered. Early in 1878, under stress of circumstances, he finally resigned his pulpit, retaining, however, his office. The pastoral relation was not dissolved until the 11th of October 1880, just before the installation of his successor. The council, in dismissing him, made mention of his "wide usefulness" and "profound scholarship," and gave him the name of "a Christian man without fear and without reproach." He continued to worship with the Union Church which subsequently testified its affection and esteem by honoring him with the title of *pastor emeritus*.

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For nearly two years the Rev. George H. Gould, D. D., supplied the pulpit in connection with the testing of candidates by preaching. During this period the new church, so long desired and so long delayed, was erected on the old site. As already remarked, it was a more beautiful though less capacious edifice than the old one. The cost was thirty-seven thousand five hundred dollars. A new organ of fine quality and appearance added to the attractions. The dedication of the house took place on Sunday the 10th day of October 1880, on which occasion the sermon was preached by the Rev. Henry A. Stimson, the pastor elect. On the 14th, Mr. Stimson was duly installed. He was a graduate of Yale and came to his new charge from a highly successful ministry in Minneapolis. His ministry in Worcester was distinguished by remarkably energetic parochial work. The young were especially soon made to feel of how much church work they, too, were capable. The printing-press was brought into play and a Sunday bulletin was issued every week. The service of song was extended and enriched. And by the plan of free seats on Sunday evenings the poor had the gospel preached to them. Large congregations rewarded these efforts, large additions to the church followed. In the midst of, perhaps because of, this marked success, Dr. Stimson received a call from the church in St. Louis of which the lamented Dr. Constans L. Goodell had been pastor, and he decided it to be his duty to accept the call. His dismission, much to the sorrow of his people, took place in June 1886. The present pastor, Rev. William V. W. Davis, was installed as his successor on the 15th of April 1887. He was a graduate of Amherst in the class of

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1873, had his first settlement in Manchester, N. H., and was called to Worcester from Euclid Avenue Presbyterian Church in Cleveland, Ohio. Within the first year of his ministry one hundred members were added to the church.

On the 3d of July 1889, the church took action in favor of employing a pastor's assistant and of inviting the Rev. W. S. Kelsey to accept that position. The invitation was accepted and on the 1st of September he began his work. To look after strangers, assist the young people in their work and superintend the Sunday-school were among the duties assigned to him. He was also put in charge of the mission church at Lake View. This experiment was made possible by the offer of certain brethren to guaranty his salary for one year. Mr. Kelsey came to the Union Church from the Congregational Church in Windham, Conn., over which he had been ordained in 1885.

The membership of Union Church in October 1889 was 548.

Salem Street Church. — This church was the result of a joint contribution of men and means from the Old South, the Calvinist and the Union Churches. The rapid growth of the city from 1840 to 1848 had impressed the pastors and brethren of those churches with a conviction that the time had come for the organization of a fourth church of their way. Measures were accordingly taken in 1847 for the erection of a church edifice. Meanwhile the persons enlisted in the new enterprise held preliminary meetings, adopted a creed and covenant, and on the 14th of June 1848

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were recognized as a church in a formal manner. Of the one hundred and thirty-three who constituted the membership, eighty went out from the Union Church, thirty from the Calvinist Church and the rest mostly from the Old South. The new church had its place of worship in the city hall until the 12th of December 1848, when the new house, which had been erected on Salem Street, was dedicated. The cost was somewhat less than twenty-eight thousand dollars; the money was collected out of the three sponsorial churches. On the day following the dedication occurred the ordination of the Rev. George Bushnell and his installation as the first pastor of the church. The sermon on this occasion was preached by his brother, the Rev. Horace Bushnell, D. D. Mr. Bushnell was a graduate of Yale in 1842, and had his theological education at Auburn and New Haven. He prosecuted his ministry with great satisfaction to his parishioners for nine years, and then found it prudent, because of impaired health, to withdraw from pastoral labor. By accepting the position of superintendent of public schools in Worcester he hoped to regain his health. However, after nearly a year of this labor it seemed expedient to lay down his pastoral charge, and he was accordingly dismissed on the 27th of January 1858. Prior to this date the church had taken action at sundry times to provide a new pastor. On the 23d of June 1857, a vote was passed by a small majority to call the Rev. Merrill Richardson, of Terryville, Ct.; then at the same meeting the matter was indefinitely postponed. On the 9th of November, by a nearly unanimous vote, a call was extended to the Rev. Eli Thurston, of Fall River, which, however, was declined by him. On the

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21st of December the church again voted to call Mr. Richardson, and the society concurred in the call. To this action, however, there was serious opposition, which found expression before the council convened to install him. The council, nevertheless, while giving respectful heed to the remonstrants, of whom there were forty-eight, proceeded with the business before them, and on the 27th of January 1858, Mr. Richardson was installed as pastor of the Salem Street Church.

After this untoward beginning he went forward with his ministry for twelve years. Then, on the 27th of September 1870, he was dismissed at his own request because his eyes had failed him for purposes of study. "When he came there was a storm, but when he went away there was a clear sky." In two months after, he was settled over the New England Congregational Church in the city of New York; and in two years after that he became pastor of the church in Milford, Mass. His death occurred in December 1876. It was said: "He gave the church uniting power, and a certain healthiness of spiritual life." It was said again: "He was a warrior and a child; he was rough and gentle." And again it was said: "He sought to produce everywhere the peace of God in Jesus Christ." But it was also said by the late Judge Chapin, a leader of the Unitarians and at one time president of the American Unitarian Convention: "Mr. Richardson is a good enough Unitarian for me." These testimonies are all to be considered in forming an estimate of the minister who won the Salem Street pulpit with so much difficulty, but who, having won it, kept it undisturbed till he chose to give it up.

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On the 8th of March 1881, the Rev. Charles M. Lamson, of North Bridgewater, received a unanimous call from both church and parish. In his letter of acceptance he said that he viewed it as "a call to a work rather than to a place," and in this spirit he prosecuted his ministry. His installation took place on the 3d of May. In June he was appointed chairman of a committee to revise the church standards and to prepare a new manual. On May 1, 1872, the creed as re-written by the committee was reported and unanimously adopted. It would be a just description to say that it was the old creed liberated from the old straitness, and some might think from the old straightness, even. Entire harmony and deepening affection between Mr. Lamson and his people, increasing influence within the city and widening reputation without, marked his ministry from the beginning to the end. After more than fourteen years of service he felt admonished by the state of his health to ask a dismission. Very sorrowfully his people yielded to his wish, and on the 28th of September, 1885, his dismission was declared in a result of council, which expressed in terms of rare encomium the appreciation of his clerical brethren.

After a year and more of waiting and seeking, the Rev. Isaac J. Lansing, of Brooklyn, N. Y., was called to the vacant pulpit. The call was unanimous save for a single vote. Mr. Lansing was a minister of the Methodist Episcopal Church. He was content with its doctrines but dissatisfied with its polity. He disliked its three years' limitation of ministerial labor. He preferred the Congregational permanency. The call to Salem Street was opportune and he at once signified his acceptance. The installation took place

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on the 11th of November, 1886. The loss of Mr. Lamson, and the loss of members because of that loss and also because of their nearness to other churches had greatly reduced the prosperity of the Salem Street Church. To the work of its recovery and enlargement Mr. Lansing brought all his Methodist energy and forth-putting. He devised liberal things, all of which, however, he could not at once bring to pass. But a debt of five thousand dollars was paid off, and the meeting-house was renovated and reseated at an expense of about eight thousand dollars more. Once more it was filled with an old-time congregation.

In August 1888 a unique departure was initiated. At its own motion and its own cost, without aid from the parish treasury, the church determined to provide an assistant minister for service over and above and outside of the pastor's proper work. This plan was carried into effect on the 18th of October, by the engagement of the Rev. William W. Sleeper. Several definite lines of activity were contemplated. The new minister, a thoroughly educated musician, was to take in hand the musical training of the congregation. He was to have a large Bible-class of the young men. He was to act as a missionary in the highways and hedges. And he was to do service at funerals and minister consolation to such as had no pastor to call upon. At the opening of the year 1889 this new and varied work was in successful progress; while, as an important reinforcement for its more pronounced success, the church had in that year secured the services of Prof. Benjamin D. Allen, who for thirty-four years had been the organist of Union Church. The membership of the church in October 1889 was 570.

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Summer Street Mission Chapel.—This church had its origin in the benevolent heart of Ichabod Washburn. To provide "the benefits of moral and religious instruction and restraint for a pretty numerous class of persons, living in Worcester," was his aim. Accordingly he had erected, at his own expense, and caused to be dedicated in the spring of 1855, a Mission Chapel on Summer Street in that city. At the same time he made provision for the free ministry of the gospel to all who should resort to the Chapel for such a privilege. The first minister employed in this service was the Rev. William T. Sleeper, then the city missionary. His term of service closed with the close of the year 1856. Rev. Samuel Souther, a graduate of Dartmouth in 1842, followed him and remained until 1863, when he enlisted as a private in the army of the Union and gave up his life on the battle-field. Under his ministry an Industrial School was organized in December 1857.

In 1864 the Rev. Henry T. Cheever, a graduate of Bowdoin in 1834, succeeded to the ministry of the Mission Chapel. Through his inspiration a movement was begun for the formation of a church, and on December 23, 1864, eighteen persons constituted themselves the "Church of the Summer Street Mission Chapel," by the adoption of a Confession of Faith and a Covenant and the election of deacons and a clerk. On the 22d of January 1865, the church was received into the fellowship of the churches by public "services of recognition held by a council in Union Church." On the third of April the church "constituted itself a religious society" or parish, "according to the statutes of the Commonwealth," under the name of "The

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Society of the Summer Street Mission Chapel." In March 1866, Deacon Washburn executed his will and made ample provision therein for the perpetual maintenance of this charitable foundation. The Mission Chapel estate was devised to the Union Society, in trust, "for the purposes and trusts declared in the will, and no other." In addition, the sum of twenty thousand dollars was given for defraying the expenses of maintaining a minister and public worship, and a further sum of five thousand dollars to maintain the Industrial School connected therewith. By the decease of Deacon Washburn on the 30th of December 1868, these gifts became operative.

Mr. Cheever continued to be the minister of the Mission Chapel until the 1st of April 1873, when Mr. Sleeper was appointed to his place by the joint action of two deacons of the Union Church and two of the Mission Chapel Church, in accordance with the provisions of the will. On the 26th of January 1886, the trustees voted that it was expedient to sell the Summer Street property and locate the church elsewhere. This action was in harmony with the views and wishes of the Mission Church and its minister. But it was strenuously resisted by the former minister, Mr. Cheever, and by the widow of Deacon Washburn, on the ground that it was in violation of the letter and intent of his will and in defeasance of the object which he had at heart. The question went up to the Supreme Court by petition of the trustees for leave to sell and was decided in their favor. But because of the opposition thus manifested, or for some other reason, no sale was effected and the purpose seemed to be abandoned.

Plymouth Church
1875

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The founder of this important charity began his life in Worcester as a workman for daily wages. At the close of his life he left an estate of more than half a million of dollars accumulated by his own industry and rare sagacity. The bulk of this great wealth he devoted to the good of his fellow-men. All along the pathway of his life he was setting up monuments of his munificence, while his testamentary gifts for school and church and hospital far exceeded those of his life-time or those of any previous benefactor of the city.

On the first Sunday in November 1889, the membership of this church was 185.

Plymouth Church.— The beginning of this church was in 1869. More than twenty years had passed since the last church of this faith and order had been organized. In that time the city had grown from sixteen thousand to forty thousand inhabitants. The churches were crowded; it had become difficult to obtain seats; some even, through failure to do so, had gone into the Methodist fold. Under these circumstances, fifteen young men met together in a private room to confer respecting a new church. They had acted together in the Young Men's Christian Association, had thus become acquainted with each other, and said it would be a good thing if they could have a Young Men's Christian Association church. They formed a nucleus around which other young men gathered. Soon the circle of interested persons widened and came to include older men and men of substance. Then the enterprise rapidly gathered headway.

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The first meeting was held on the 15th of April 1869. On the 29th it was announced that Mechanics Hall had been secured for public worship during one year. Forthwith a subscription of three thousand three hundred and forty dollars was made by sixty-three persons to defray the current expenses; and within a week or two the sum was raised to about three thousand eight hundred dollars. A Sunday-school embracing more than three hundred was at once begun, and on the second Sunday in May public worship was held in Mechanics Hall with preaching by Rev. Dr. E. B. Webb of Boston. On the same evening a meeting was held to take measures for organizing a church. A committee was charged with the duty of preparing and presenting a creed and covenant. When the time came for action thereon difficulties were encountered. Among others, the Rev. George Allen, who had proposed to become a member of the church, rose and gave his voice against the adoption of any creed whatever. Failing to convince the meeting he recalled his letter of recommendation and withdrew from any further connection with the enterprise. At a subsequent meeting the articles of the creed as reported were largely changed and then adopted. The question of a name came up. Edward A. Goodnow, the largest giver, and many others were in favor of making it a free church. Mr. Goodnow, therefore, moved that the name be the "Free Congregational Church," and to make it free he subsequently subscribed one thousand five hundred dollars a year to pay for the hall. His associates, however, were not yet prepared for the measure, and instead of that name voted that the name be "Sixth Congregational Church." Meanwhile, a

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society had been organized by the name of Plymouth Society, and the church afterwards made its own name conform to that.

On the 7th of July a council assembled in the Old South meeting-house to assist in organizing and recognizing the new church. With a recommendation to amend the fourth article of the creed they proceded to the performance of their functions. Of the one hundred and ninety-four persons proposing to be of the church, one hundred and twenty-seven were then present and were duly constituted the Sixth Congregational Church. A week later fifty-one of the remainder were received into the membership. Four deacons having been elected and a communion and baptismal service having been presented by Mr. Goodnow and his wife, Catherine B. Goodnow, on the 5th of September the church celebrated its first communion. From that time onward a great variety of preachers occupied the pulpit until April 1870, when the Rev. Nelson Millard of Brooklyn, N. Y., received a call to become the pastor. The call was declined on the ground that continuous preaching in so large a hall would cause too serious a strain on the physical powers of the preacher. On the 26th of October a unanimous call was declined by the Rev. William J. Tucker, now the distinguished professor at Andover, perhaps for the same reason. A practically unanimous call of the Rev. B. F. Hamilton met with the same fate. Meanwhile the future pastor of Plymouth Church, the Rev. George W. Phillips, of Columbus, Ohio, had been heard in its pulpit for the first time at Christmas in 1870. After this experience had been repeated at intervals through the following year, he accepted a call and was installed on the 28th

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of December 1871. A condition of his acceptance was that the society should build a church edifice. Accordingly funds and a site were the next things in order.

In April 1872, the site was fixed by a vote to build on the ground where the church now stands. This action split church and parish in two. The soreness of the wound, however, was soon assuaged, and both halves continued to live as two wholes with a two-fold prosperity and usefulness. Fifty-six members received a peaceable dismission and straightway with others proceeded to organize a church in the more southern part of the city. The load became heavier on Plymouth Church, but the sturdy shoulders under it did not succumb. On the 26th of April 1873, the corner-stone was laid; on the 19th of April 1874, the chapel was dedicated for use; and on the 29th of April 1875, the entire edifice was done and dedicated. It is a structure of granite, with perhaps a larger seating capacity than that of any other church in the city, having seats for the comfortable accommodation of fourteen hundred persons. Its cost, including recent decorative improvements, has somewhat exceeded one hundred and fifty thousand dollars. In 1881 sixty-six thousand dollars of this cost still rested as a debt upon the Plymouth property and people. It was determined to obtain relief from the incubus by effecting, if possible, a large reduction of this debt. Suddenly, in the month of April, Edward Kimball of Chicago, the good genius of debt-burdened churches, appeared before the congregation to assist. While the matter was thus in hand, Edward A. Goodnow sent in a written proposition that if the debt were not merely reduced but extinguished he would make a gift to Plymouth of an

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organ and a chime, each to cost five thousand dollars. Under this incentive, coupled with Mr. Kimball's inspiration, the effort was redoubled, the debt was extinguished, and chime and organ were put in place, at a cost to the giver of nearly eleven thousand dollars. The chime was made a memorial of his deceased wife, for whom the church had before held a special commemorative service, by the inscription on the principal bell —*In Memoriam Catherine B. Goodnow.*

After a successful pastorate of more than fourteen years Dr. Phillips, at his own request, was dismissed on the 10th day of May 1886, and immediately settled as pastor of the important church in Rutland, Vt. On the 30th of June, in the same year, Plymouth Church and Society extended a unanimous call to the Rev. Arthur Little, D. D., of Chicago. The call was declined, and the church remained without a pastor until April 7, 1887, when the Rev. Charles Wadsworth, Jr., of Philadelphia, was installed. In May of the next year he resigned his office on the ground that he had accepted a call to a Presbyterian Church in San Francisco. The church was quite unreconciled to this sudden bereavement, but yielded to it under protest. However, the council called to dissolve the tie advised against it. This led to a reconsideration which resulted in a cordial re-establishment of the old relation. As the year 1888 wore on, however, the church was admonished by the failing health of its reinstated pastor that if it would keep him something must be done for his relief. Accordingly, in January 1889, the parish voted to have, and provide for, a pastor's assistant. In this matter the Ladies' Benevolent Society had taken the initiative by assuming an

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obligation to pay one-half of whatever salary the parish should fix upon. Of the new office thus created, the Rev. Edward G. Fullerton of Philadelphia, became the incumbent by ordination as an evangelist on the 13th of June 1889. Mr. Fullerton was a graduate of the University of Pennsylvania in the the class of 1883 and of Princeton Theological Seminary in 1889. By way of further relief, the pastor's annual vacation was doubled and a large addition made to his salary. In making these anxious and liberal provisions Plymouth Church felt justified by the magnitude of the work upon its hands. With the costliest church edifice of its order in the city, save the Old South, and the largest church membership and no church debt, and constituency "rich and increased in goods," it was in a position both to devise and to execute liberal thing

After less than a year of service under these allevi tions, Mr. Wadsworth found the burden on h shoulders still too heavy for his strength, and accordingly on the 27th of October he again tendered his resignation. An offer of still further relief proved of no avail to change his purpose. On the first Sunday in November he preached his last sermon, and within a few days after a council declared his connection with Plymouth Church dissolved. At that date the membership of this church was just 700.

Piedmont Congregational Church. — In the sketch of Plymouth Church it was stated that fifty-six members of that body were dismissed for the purpose of forming a church in the southern part of the city. This was the origin of Piedmont Church. The first

Piedmont Church
1877

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steps were taken at an informal meeting held on the 3d of May 1872. On the 10th of the same month it was resolved to organize a parish and purchase a lot on the corner of Main and Piedmont Streets. On the 16th the lot had been purchased and fifty-nine persons had signed an agreement to become a religious society. On the 23d the associates assembled under a warrant and organized the society according to law. On the 30th the name of "Piedmont Congregational Church" was adopted. The corporate name, however, continued to be the "Seventh Congregational Church in Worcester." On the 6th of June by-laws were adopted whereby "any person" proposed and elected by the major vote might become a member of the society. On the 14th the first subscription was made among those present at the meeting, and a sum of fifteen thousand dollars was pledged. Plans were adopted August 23d, and by September 20th the subscription had increased to twenty-four thousand dollars. Meantime, on the 2d of June, the first public religious service had been held in the Main Street Baptist Church. In the same place a council was organized, on the 18th of September following, for the purpose of constituting the church. The confession of faith, the covenant and all preliminaries being found satisfactory, the church was duly constituted by the council. The sermon was preached by the Rev. George H. Gould, D. D., who remained as acting pastor from that date until 1877.

In October ground was broken for the church foundation, which, by contract, was to be finished by the 1st of June 1873. In due time the basement was completed and occupied for public worship during the period in which the superstructure was being finished.

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On the 1st of February 1877, the auditorium was ready for occupation. It has a seating capacity of one thousand one hundred and twenty. The building is one of the largest church edifices in the city, and through improvements, chiefly of a decorative character made in 1888 at a cost of ten thousand dollars, is one of the most attractive. The original cost of land and construction has been set at one hundred and thirty thousand dollars. A fine organ, the gift of Clinton M. Dyer and wife, was placed in the organ-loft in 1884, at a cost, including a complete apparatus for blowing it by water-power, of about six thousand five hundred dollars.

With the completion of the building came the first and only pastor, Rev. David O. Mears, D. D., who was installed on the 3d of July 1877. Under his ministry church and parish kept pace with the most progressive. His reputation went abroad beyond Worcester, so that several doors were opened to him elsewhere. In 1885 he was invited to take the presidency of Iowa College. This, after careful consideration, he declined, as he did also the pastorates of several important churches to which he had been invited. The membership of this church in October 1889 was 656.

Pilgrim Congregational Church.— The origin of this church was in marked contrast with that of the Plymouth and Piedmont Churches. While they sprang into existence as it were full-grown and displayed masculine vigor from the first, Pilgrim Church had a childhood. It was, in a sense, the child of the City

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Missionary Society. That society explored the ground and prepared the way and supplied the first preaching. Because of that society it came to exist when and where it did. It first became visible in the form of a diminutive Sunday-school, at No. 6 Hancock Street, on the 13th of May 1883. Mrs. Fannie M. Bond, a visitor of the Society, had gathered a little flock, and Mrs. Fannie H. Mighill, whose warm co-operation had been secured, opened her doors for its reception. At this first meeting exactly ten scholars were present, of whom five had never before been in a Sunday-school. By the 8th of July the ten had become a crowd and Woodland street school-house was secured for its accommodation. In five years it had grown to nearly six hundred members. The first sermon in behalf of the new enterprise was preached by Rev. Albert Bryant as the organ of the Missionary Society, on the 10th of February 1884. By him and others, pastors and laymen, preaching was continued until the following autumn. On the 1st of July 1884, land for the site of a church was given by Mr. Frank B. Knowles of Piedmont Church and Mrs. Helen C. Knowles of Union Church. The same persons, with others, contributed money for the building of a chapel which was finished and occupied on the 25th of January 1885. When completed it was the first of six houses of worship now (1888) standing between Piedmont Street and New Worcester.

On the 16th of November 1884, the Rev. Charles M. Southgate began pastoral work. He was a graduate of Yale in the class of 1866, and came to Worcester from a pastorate of nine years with the Congregational Church in Dedham. Under the fresh impulse imparted

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by him the enterprise went rapidly forward in the way of its enlargement and consummation. On the 19th of March 1885, the church, embracing eighty-eight members, was organized, and at the same time the pastor was installed. On the 19th of August 1887, ground was broken for the new church edifice, and on the 1st of July 1888, it was dedicated. It stands on the corner of Main and Gardner streets, is one of the most attractive churches in the city, and, with the other property, is valued at one hundred and ten thousand dollars. The auditorium has more than one thousand and fifty sittings, while the rooms devoted to the Sunday-school accommodate more than six hundred persons. The society connected with this church was incorporated on the 13th of April 1885. The by-laws provide that all male adult members of the church shall, and "any" adult members may, become members of the society.

Three things distinguish this from other congregational churches, and probably from all other churches in the city. The first is, the church and parish status. By requiring adult male members of the church to become members of the parish and members of the parish to be members of the church, it was designed, among other things, to make antagonism between the two bodies impossible. One further thing seems essential to the complete success of this plan, and that is, to require all female, as well as male, adult members of the church to become members also of the parish. Without this, antagonism, however improbable, is nevertheless possible. The second distinguishing thing is the unique and admirable provision for the accommodation of the Sunday-school. A spacious

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primary room, parlor and ten separate class-rooms have been so arranged that each can be shut off from the rest during the study of the lesson and then all thrown into one again for the general exercises. The third thing is the provision for the secular side of this church organization. The first chapel was moved to one side, named Pilgrim Hall, and fitted up with rooms for a gymnasium, carpenters' shop, boys' reading room, printing office, hall for social purposes and a kitchen. In this Hall the healthful secular life of Pilgrim Church goes on through all the secular days of the week. The membership of this church in October 1889 was 275.

CHURCH OF THE COVENANT.— This church is an anomaly of Congregationalism. At present it is tripartite, but it may become quadrupartite and indefinitely more. Under one church organization there are thus far three "sections," each in a different part of the city. The names of these are, the Houghton Street Section, South Worcester Section and Lake View Section. Each section is an inchoate church, having some, but not all the powers of a Congregational church. The peculiar organization grew out of the needs of the chapel congregations in charge of the City Missionary Society. Upon the incorporation of this Society in 1883, the congregations at South Worcester and Lake View came under its care. On the 19th of October 1884, it organized a Sunday-school in the neighborhood of Houghton Street, and on the 15th of October 1885, dedicated the Houghton Street Chapel. In the chapel a council assembled on the 10th of

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December following to organize the church. At an adjourned meeting of the council held in the vestry of Plymouth Church, on the 22d of December, the business in hand was completed by the public recognition of the Church of the Covenant. In January 1886, there were forty communicants in all the sections, of whom more than one half were in the Houghton Street Section.

Due provision was made for the practical working of this anomalous church. It was placed under the "pastoral care" of the City Missionary Society, with the city missionary, Rev. Albert Bryant, for its pastor. Each section was to manage its own sectional affairs. The pastor of the church was to be the pastor of the section and preside at all its meetings. He was to perform all pastoral, pulpit and sacramental duties for each separately. There was to be a secretary of the section and a clerk of the church, the former of whom was to transmit his record of sectional doings to the latter for permanent record. Each section was to elect one deacon or more, and the sectional deacons were collectively to be the deacons of the church. Any section might admit and dismiss members of its own body, but the duty of issuing letters of dismission and recommendation was laid upon the clerk. The discipline of its own members was placed exclusively in the hands of the section, as though it were an independent church. Matters of interest common to all the sections were referred to a general advisory board. This was to consist of the pastor, standing committees of the sections and two representatives of the City Missionary Society chosen annually. By this board the clerk of the church was to be annually elected. If the church

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was to be represented in any ecclesiastical body, each section was to take its turn in appointing the representative. Finally, the whole church and each section were to hold separate annual meetings. The title to all the property was vested in the City Missionary Society. After a trial of several years the working of the plan fully met the expectation of its authors. In November 1889 the membership had increased to 110, nearly half of which still belonged to the Houghton Street Section.

As the spring of 1889 wore on, however, the fair prospects of this Church of the Covenant and of its foster-parent, the City Missionary Society, began to cloud over. A serious disagreement among the responsible parties touching methods resulted in paralysis. Contributions received a check, the treasury became empty, a debt accumulated. Because of this state of things, on the 6th of May Mr. Bryant tendered his resignation as superintendent and *ex-officio* pastor; and on the 23d it was accepted by the Society, which at the same time set the stamp of its approval upon his work. The Church of the Covenant being thus left without a pastor, its three sections severally voted to ask for a separation with a view to independent church organizations. On the 26th of October the Society voted to accede to their request for separation. Early in November a council was called to dispose of the matter according to usage, and as the result of its doings the Church of the Covenant as first organized came to an end. Of what became of its several sections some account will be given further on.

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The beginning of the Houghton Street Section of the Church of the Covenant was in October 19, 1883, when a Sunday-school was gathered in the house of J. P. Streeter on Grafton street. This was done through the agency of Miss Fanny C. Mason and under the auspices of the City Missionary Society. In 1884–5 a commodious chapel was built on Houghton Street near the corner of Grafton at a cost of about $1500, including the furniture, organ and other appliances. The land, costing $900, was an additional expense. Here a congregation averaging 100 was served in the gospel by the Rev. Albert Bryant until the formation of the Church of the Covenant, December 22, 1885, when twenty-three members of this mission became the Houghton Street Section of that church. Under this new relation it continued to have the pastoral care of Mr. Bryant until June 1889, when his connection terminated. In view of the dissolution of the Church of the Covenant, this Section took the necessary steps towards becoming a complete congregational church; and at this writing (November 1889) there was every prospect of a speedy consummation of that result and of a continuance of the old name, CHURCH OF THE COVENANT, for this new organization. At this date the membership was 53.

PARK CONGREGATIONAL CHURCH.— This church was the offspring of the Worcester City Missionary Society. After careful consultation it was held to be desirable to plant another church far over on the "west side." To this end and as a first step, a Sunday-school was opened in Agricultural Hall with Mr. Lucius P.

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Goddard as its first superintendent. Before that, a small school, chiefly of colored children, had been gathered on Abbott Street in the winter of 1884, by Laura A. Giddings, a visitor of the Society; and of this a part was subsequently merged in the Park Sunday-school. In the autumn of the same year, a careful exploration of the ground was made by Rev. Albert Bryant, the superintendent of the Society. On the 3d of May 1885, the first sermon was preached in Agricultural Hall by the Rev. Joseph F. Lovering, pastor of the Old South. On the 12th of the following October, the Congregational pastors of the city united with a General Committee in advising the establishment of a church. To this end the work was placed in the hands of a committee consisting of the Rev. A. E. P. Perkins, D. D., and Deacons Henry Chase and D. B. Goddard. Through their efficient labors such progress was made that in the summer of 1886 a commodious chapel had been erected and on the 26th of September following it was dedicated. The land for the site, on the corner of Elm and Russell streets, was the gift of David Whitcomb. Including this, the whole cost was about nine thousand dollars. The title of the property is in the City Missionary Society. On the 24th of February 1887, the church was constituted with seventy members and at the same time the Rev. George S. Pelton, formerly of Omaha, was installed as its first pastor.

At first a society was organized on the Pilgrim Church plan; but after nearly one year of church life passed in this way Park Church took advantage of the general law for the incorporation of churches enacted in 1887, and on the 17th of January 1888, took on

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corporate powers and became itself a parish. Both men and women were named among the corporators, and both were made responsible for the "government of the body" so far as they were "legal voters." The aim was to make impossible the old-time antagonism of church and parish. This the scheme assured. But just as under the old Congregational way, so now, there still remained two bodies in Park Church — a spiritual body independent of law and an artificial body subject to law.

On the 1st of April 1889 the pastoral relation of Mr. Pelton to Park Church was dissolved. Thenceforward the pulpit was supplied by different preachers until the 22d of October, when a unanimous and hearty call was given to the Rev. Edward G. Fullerton, the assistant pastor of Plymouth Church. The issue of this call had not been determined when this was written. The membership of the church in October was about 97.

South Worcester Union Church.— In June 1856, Anson Bangs began a Sunday-school in the old school house on Cambridge Street with seventeen members. He remained its superintendent for eighteen years, during which period the average attendance was about one hundred. Mr. Bangs gave to this enterprise not only time and service, but money from his own resources to the amount of nearly $1000. Besides this school he was also a pioneer in several other schools which ultimately became the germs of organized churches. After him, Samuel A. Pratt, Henry Brannon and Dr. Charles W. Harwood became successively superintendents until 1881, when the City Missionary

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Society sent Miss Fanny C. Mason to assist. Occasional preaching followed, and by and by regular preaching became the rule. In 1882, a chapel was built on land purchased for the purpose at the corner of Southbridge and Princeton streets; in December it was dedicated free from debt. The subscriptions for this purpose, 128 in number and $2,153.65 in amount, were all obtained by Mr. Brannon, who was himself much the largest subscriber, Samuel E. Hildreth and F. B. Knowles only excepted. The deed of this property was made to Union, Piedmont, Salem and Plymouth churches jointly, in trust "to hold until such time as a church should be formed strong enough to hold and manage its own property."

In this new building the work of the Union Sunday-school went forward with Francis Heywood for its superintendent, and with preaching first by Rev. E. D. Bailey and then by Rev. Albert Bryant until December 1885, when the mission became a section of the Church of the Covenant with eleven members. This connection was continued until the dissolution of the Church of the Covenant in November 1889, when it had voted to become a separate congregational church under the name at the head of this article. Mr. Walther, a student from Brown University, had been employed to preach and labor among them during the season preceding; and so efficient had been his leadership that upon the organization of the church its membership had increased to 39, while the congregation had altogether outgrown the narrow bounds of its chapel. At the close of 1889 the prospect was that this vigorous young church would speedily become "strong enough to hold and manage its own property."

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LAKE VIEW.— This was one of the three "Sections" composing the Church of the Covenant. In April 1879, a Sunday-school was opened in the school-house at the Lake by the Rev. W. T. Sleeper. Of this school Henry Page was the first superintendent. Soon a religious society of thirty members, including ten legal voters, was organized under the statute, with a board of seven trustees. To this board Mr. J. J. Coburn conveyed a lot of land containing about 15000 feet for the site of a chapel. Funds for the building of this chapel were collected by Mr. Sleeper; in the course of 1880 it was erected, and on the 30th of January 1881, was dedicated with a sermon on the occasion by Rev. George H. Gould, D. D. From a statement by Mr. Sleeper it appeared that it had cost about $2500 exclusive of the land.

Upon the organization of the Church of the Covenant with forty members, the number from the Lake View Section was only six. This number slowly increased until in October 1889 it amounted to eighteen, including, however, only two male members. On the first of September in that year, it was placed under the pastoral care of Rev. W. S. Kelsey the pastor's assistant in the Union Church.

Like the other Sections, Lake View voted unanimously for a separation; but whether it should remain a mission church because of its limited membership, and especially male membership, or be organized into a congregational church in full fellowship with the other churches, was left to be determined by the council called to act in the matter. At the date of this writing the council had not been convened.

Belmont Church
1889

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BELMONT CHURCH.— In April 1889 some brethren residing in the neighborhood east of Lincoln Square began to work in earnest for the establishment of a new church in that quarter. On the 14th of the same month the first session of Belmont Sunday-school was held in a room at No. 3 Summer Street, under the superintendence of Mr. John A. Sherman. At this meeting twenty-eight persons were present. On the evening of June 2d, the first preaching service was ·eld at the same place by the Rev. Albert Bryant, who ·d resigned his office as superintendent of the City Missionary Society and was now in charge of this new nterprise. On the 15th of July a lot on the corner of Belmont and Hanover Streets was purchased for $6000 and work was at once begun for the construction of a church thereon. It was planned for the seating of five undred persons. Two towers in front, one of which seventy feet high, mark the character of the build-ng. A vestry, kitchen and other rooms were provided or in the basement. At the date of this writing it was expected that the building would be completed and the church organized before the close of the year.[1]

Presbyterians.

In the year 1718 about one hundred families of Scotch descent and Presbyterian principles emigrated to this country from the north of Ireland. Landing at Boston, they dispersed to various points in Massachu-

[1] The picture of Belmont Church is that of the 14th and latest ngregational church edifice erected and now standing in the . It is noteworthy that the buildings of the oldest and young-congregational churches were completed in the same year, 9.

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setts and New Hampshire. A part came to Worcester and in the next year gathered a church after the Presbyterian way. A minister, Rev. Edward Fitzgerald, accompanied them and preached to them for some months. Their place of worship was at first in the garrison-house, then recently built, near the junction of the Boston and Lancaster roads. Very soon they began to build a house of worship for themselves; but while it was in the process of erection "a body of the inhabitants assembled by night and demolished the structure." Discouraged by this unwarrantable opposition, they made no further attempt to build a sanctuary. But the church continued to hold on its way for some years. For awhile they worshipped with the Congregational church, nearly equalling that body in numbers; but, failing in this way to secure any preaching of their own kind, they withdrew and again became separate with the Rev. William Johnson as their minister. While supporting him, however, they were also compelled by law to contribute their share to the support of the church of the "standing order." From this burden they, in 1736, asked but failed to be relieved. In the end, by successive removals and otherwise, this first Presbyterian Church in Worcester gradually vanished out of existence, and for nearly one hundred and fifty years no further attempt was made in that direction. Conspicuous among this early company of Scotch Presbyterians was William Caldwell, who very soon went from Worcester with his family and became the founder of the town of Barre. He lived to be one hundred years old, lacking one year. His grandson, William Caldwell, became the sheriff of Worcester County — "the model sheriff," as Governor Lincoln

First Unitarian Church
1851

yled him. An ancestor of General George B. cClellan was also among these early Presbyterians of Vorcester. *Marginalia*

After the long interval already mentioned a second resbyterian church was constituted. The first meetng for this purpose was held on the 21st of February 886, and on the first Sunday in April following public vorship was inaugurated. The church was formally rganized by the Presbytery of Boston on the first unday in September 1886, with forty-eight members nd the Rev. J. H. Ralston as acting pastor. In April 887 he was regularly installed as pastor of the church. Mr. Ralston was a graduate of Alleghany Seminary, fterwards was in Kansas for seven years as a home issionary, and was called to Worcester from that tant field of labor. The place of worship for this rch is a hall in the building of the Young Men's ristian Association. In October 1889 the member- p was about 135.

Unitarian Congregationalists.

First Unitarian Church. — For about three-uarters of a century one church and one parish fficed for the inhabitants of Worcester. Then the econd Parish in the town of Worcester" was organed. That was and still remains its corporate name, though the organization is commonly known as the irst Unitarian Church. The genesis of the new body ame about on this wise: The Rev. Mr. Maccarty, after long and peaceful ministry with the First Church,

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had grown old, fallen sick and become unable to preach. A young man about thirty years old, Mr. Aaron Bancroft, was found to take his place in the pulpit. After he had preached for eight Sundays, Mr. Maccarty had so far recovered as to be able to resume his pulpit, and Mr. Bancroft went away. In the next year the aged minister died and Mr. Bancroft was again called in. This time his preaching caused commotion. Differences of opinion sprang up; the parish became divided, the peace of the town was disturbed and social intercourse interrupted. A second time Mr. Bancroft went away. Then the town — not the church — improved the opportunity to vote in town-meeting "that there be a day set apart for fasting and prayer in this town for calling on the Divine assistance for the re-establishment of the gospel ministry in this place."

The town adjourned its meeting for one week, and then, four days before the one appointed for the fast, voted to have "Mr. Haven" preach four Sundays and after him Mr. Bancroft four. This arrangement brought Mr. Bancroft's first Sunday on the 10th of January 1785. The date is significant. Three days later, without waiting to hear him on the remaining three Sundays, his admirers to the number of fifty-four signed and presented a petition for the town — not the church — to take action looking towards his settlement as Mr. Maccarty's successor. In the town-meeting held in response to this petition on the 1st of March, they moved this remarkable proposition: "That the town agree to settle Mr. Bancroft in the work of the gospel ministry, and such other person as may be agreeable to and chosen solely by those who are

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desirous of hearing further, and the settlement and salaries of both to be at the expense of the Town at large." The record says that "there was some debate," after which "it passed in the negative." Defeated on this point, the petitioners then moved for leave to form a religious society over which Mr. Bancroft might be settled. This, too, passed in the negative. They then proceeded to take what the town had refused, with all its financial consequences. A voluntary association was formed, a covenant adopted and a church organized. Of the sixty-seven associates, only two men and four women had been communicants. But these, even, not having been dismissed from any other church for the purpose, were not competent, according to usage, to form the new one. A novel expedient was devised to meet this novel situation. A public "lecture" was appointed, at which the covenant was read and explained and then signed by all who chose to.[1] In this way the church connected with the Second Parish was constituted.

Public worship began on the third Sunday of March in the court-house, with preaching by Mr. Bancroft. On the 7th of June he consented to become the minister of the new society, and on the 1st day of February 1786, he was ordained. Only two ministers of the vicinage could be found to assist, the rest coming from Boston, Salem and Cambridge. After much difficulty

[1] Although this original covenant has never been changed nor abrogated, yet, writes the present minister, "it has dropped out of use entirely. I cannot learn that it has ever been used in the memory of those now living. There are no conditions to membership in the church, except sympathy with our aims, and we have no regular form of admission." *See Appendix B.*

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and delay, the new parish was duly incorporated on the 13th of November 1787. It was a poll and not a territorial parish, and was the first of the kind in Massachusetts outside of Boston.

Here some notice may fitly be taken of what seems not to have arrested the attention of any previous writer. By the ancient law of Massachusetts the method of choosing and settling a minister was after this manner: the church first made choice; then the parish (*i. e.* town) concurred or non-concurred. Unless there had been church action there was no place for parish action. This law, originating in 1692, continued down through the last century and was in force when the Constitution of the Commonwealth was adopted. That instrument contained two provisions bearing on the matter in hand: first, parishes were given the *exclusive* right of electing their public teachers; and second, all the laws theretofore in force were declared to "remain and be in full force until altered or repealed by the legislature; such parts only excepted as are repugnant to the rights and liberties contained in this Constitution." Now, on the one hand, the law of 1692 giving to the church first and the parish afterwards the right of election never was repealed; but, on the other hand, that law was repugnant to the "*exclusive* right" of election given to parishes. And this appears to have been the legal status at the date of Mr. Bancroft's candidacy in 1785. The right of the church to any voice in the election of its minister had been simply annihilated. Whether this was known and fully understood at that time may well be doubted. Nevertheless, the business about Mr. Bancroft went forward precisely as though it was understood. The first and

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only resort was to the parish. The parish alone took action; the church took none. So far as its records show, Mr. Bancroft was not a candidate before that body. His name, even, does not appear on its records. The scheme to make him the minister of the First Parish manifestly originated outside the church and was carried on outside. And however much it turmoiled the town, it neither rent nor hardly ruffled the church. This view is supported by the fact, already stated, that only six communicants were found in the new movement. After the Bancroft party had withdrawn the First Church and Parish resumed their ancient relations and proceeded to elect Mr. Story as their minister by the rule of 1692; the church choosing and the parish concurring. The same course was pursued in the subsequent election of Dr. Austin. And this would seem to show that the procedure in Mr. Bancroft's case was accidental and exceptional, and not in the way of using the new power conferred on parishes by the new Constitution.

A house of worship for the Second Parish was the next essential thing. With much self-denial on the part of both parish and pastor—the latter relinquishing one-third of his salary—a building was erected, and on the 1st day of January 1792, was dedicated. The modest edifice, shorn of its bell-tower and converted into a school-house, still stands on the spot where it was first placed, at the north end of Summer Street. Once installed in its pulpit, Dr. Bancroft for many years pursued the even tenor of his way, making many friends and no enemies, and by his virtues and writings building up a great and solid reputation. After forty-one years a colleague was provided, and on the 28th

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of March 1827, the Rev. Alonzo Hill was ordained to that office. In 1829 the old meeting-house was deserted for a new and more spacious one built of brick on the site occupied by the present edifice.

On the 19th of August 1839, Dr. Bancroft departed this life at the age of nearly eighty-four. He began his preaching in Worcester as an avowed Arminian. He was also from the first, as he said, an Arian, but not an avowed one. At first he forebore to preach the Arian or Unitarian doctrine "because," in his own words, "the people were not able to bear it." When, thirty-six years after, he preached a course of controversial sermons in advocacy of that doctrine, he found they were able to bear it, as they evinced by asking for their publication. Curiously enough, one of these old sermons, on the "Annihilation of the Incorrigibly Wicked," places the Unitarian divine squarely by the side of the late rector of orthodox "All Saints."[1] The volume called forth a high encomium from President John Adams. "Your twenty-nine sermons," he wrote, "have expressed the result of all my reading, experience and reflections in a manner more satisfactory to me than I could have done in the best days of my strength." Besides this volume and the best "Life of Washington" in the day of it, Dr. Bancroft was the author of thirty-four other publications, chiefly sermons. In the "Worcester Pulpit" his character was drawn by the author of that work, with fit expansions and illustrations, as that of a benevolent, candid, brave, discreet, much-enduring and conscientious minister and man.

[1] Compare Dr. Bancroft's twenty-seventh sermon with Dr. Huntington's "Conditional Immortality," published more than half a century after.

His face, which art has made familiar in many places, has all the attractions of the ideal saintly pastor.

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On the death of Dr. Bancroft, his colleague, Dr. Hill, became sole pastor, and so remained for more than thirty-one years. On the 29th of August 1849, the church was destroyed by fire. Three days after the society began to build anew, and on the 26th of March 1851, dedicated the present church edifice. While the body of the building is in the plain rectangular style of that day, the spire is a model of architectural beauty. In the pulpit of this church Dr. Hill completed his ministry of more than forty-three years. At the end of forty years from his ordination he preached a historical discourse, wherein may be found much interesting information touching the Second Parish and his own ministry. His death occurred February 1, 1871. Dr. Hill was a man of rare benignity; his face was a benediction. As a colleague he lived in entire harmony with his senior, and as sole pastor he perpetuated all amiable traditions. For nearly a century the Second Parish flourished under the two pastorates in an atmosphere of peace diffused by the personal influence of the two pastors.

The third minister of the parish was the Rev. Edward Henry Hall. He had been installed as the colleague of Dr. Hill on the 10th of February 1869, and succeeded as sole pastor at the decease of the latter in 1871. Mr. Hall closed his ministry of thirteen years to accept the charge of the Unitarian Church in Cambridge. He had so endeared himself to his parishioners that with unfeigned regret they yielded to the separation. He had continued and re-enforced the traditional amenities of the Second Parish ministry. He had approved

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himself "a scholar, and a ripe and good one." As a thinker he had pushed his way among the deep problems of thought beyond what was commonly known of him. In the literature of art he was so much at home that many outside, as well as within his own parish, gladly came for instruction to the art lectures which he gave on several occasions. A broad and fine culture, coupled with a liberal faith, appeared to express the ideal towards which he continually aspired. And so his transfer to the university town was a fit recognition of his aspirations and growth in that direction.

A vacancy of about three years was terminated by the installation of the Rev. Austin Samuel Garver, on the 11th of March in the year 1885. He was a native of Scotland, Pennsylvania, and was educated at Pennsylvania College, Gettysburg, and at Andover Theological Seminary. His first settlement was at Hingham in 1872, and his next at Hopedale; at the same time he supplied preaching at Greenwood. From this ministry he was called to the pulpit of the Second Parish in Worcester.

Church of the Unity.— Sixty years after the formation of the First Unitarian Church proceedings for a second were initiated. At the close of service in the afternoon of June 23, 1844, some persons, at the request of eleven members of the Second Parish, tarried to hold a conference on the subject. In August a committee reported in favor of a new Unitarian society. On the 25th of that month a meeting was held at which it was voted "to procure funds to

pay for preaching, to hire a preacher, and to procure a place in which to hold religious worship, also to procure subscriptions of funds to build a church." Forthwith subscriptions were opened, a building fund inaugurated, the present lot on Elm Street purchased, and early in the spring of 1845 the erection of a church edifice begun. On the 26th of January in the same year the first religious service was conducted by the Rev. Dr. James Thompson, of Barre, in a hall over the Clarendon Harris book-store. On the 27th of November, after the necessary preliminaries, the "Second Unitarian Society in Worcester" became a body corporate under that name and style. The number of corporators was forty-one, among whom were Pliny Merrick and Benjamin F. Thomas, afterwards justices of the Supreme Court of Massachusetts. On the 7th of February 1846, the parish adopted the following, which is its only by-law: "Any person signing his name to a certificate in a book kept by the clerk for that purpose, signifying his intention to do so, shall thereby become a member of this parish." At the same meeting, by regular action on an article which had been put into the warrant, the parish voted that its name should be the "Church of the Unity." But it does not appear that anything was ever done to legalize this change of name.

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On the 10th of February 1846, the Rev. Edward Everett Hale was unanimously invited to become the minister of the parish. On the 25th of April occurred the dedication of the church, and on the 26th the installation of the minister. The dedicatory sermon — a remarkable one — was preached by the Rev. Orville Dewey, D. D., and that of the installation by the Rev.

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Samuel Lothrop, D. D. No church was ever formed in connection with this parish, no creed or covenant ever adopted, no deacons elected. But, in semblance of church order, on the 25th of May 1846, the parish, at a meeting duly warned, adopted these resolutions: "That a committee be directed to make the necessary arrangements for the administration of the ordinances of religion: That this church has united for all means and purposes of Christian fellowship: Therefore, that an invitation be given to all persons present to partake with us of the Lord's Supper." This action marked the striking departure from the First Unitarian Church which from the beginning had a church organization with a covenant, diaconate and solemn admission to membership. The ministry of Dr. Hale continued for ten years. He then, June 30, 1856, resigned his office, not because of any dissatisfaction, but because he had received a call to Boston where he would have leisure for study which the constant draft for sermon-writing in Worcester would not allow. His parishioners were dismayed at this threatened calamity and earnestly sought, but were unable to avert it. The brillliant career of Dr. Hale since he sundered this tie is known to all the world.

Nine months went by before action was taken to provide his successor. On the 19th of April 1857, from among several who had been nominated in the parish meeting, the parish by a major vote invited the Rev. George M. Bartol of Lancaster to accept the vacant place. Mr. Bartol declined the call and the parish went on without a minister for a year and eight months longer, when, December 22, 1858, the Rev. Rush R. Shippen was installed. In July 1871, Mr. Shippen

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resigned to take office as secretary of the American Unitarian Association. In a printed discourse Mr. Shippen said: "We observe the Communion as a Memorial Service only." Under his ministry, in 1865, the church edifice was enlarged by the addition of forty-six pews at a cost of five thousand dollars.

After nearly two years Rev. Henry Blanchard was installed on the 4th of May 1873. Mr. Blanchard came into the parish from among the Universalists, and when he left returned into that fold. But while with the Church of the Unity, he sought, in a printed letter addressed to his parishioners, to define more exactly their dogmatic position by this utterance: "We stand for liberty of thought and Christianity. We define this latter, in the words of Noah Webster, to be 'the system of precepts and doctrines taught by Jesus Christ.' We learn these from the words of the teacher as they are taught in the New Testament." Mr. Blanchard's resignation was dated March 4, 1880, and was accepted to take effect on the 1st of April following. The Rev. Roland A. Wood, by birth an Englishman, was installed as his successor on the 1st of June, 1881. On the 14th of September 1884, he resigned his office, and on the 1st of January 1885, the resignation took effect. A year elapsed before another minister was settled, and during this interval extensive improvements were made upon the church edifice by the construction of parish rooms and a general application of decorative art. The cost of this outlay was fifteen thousand dollars. In this renovated and attractive edifice the Rev. Calvin Stebbins was installed as the fifth minister of the Church of the Unity in January 1886. Mr. Stebbins was

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born at South Wilbraham (now Hampden) in 1837; graduated at Amherst in 1862 and at the Divinity School in Cambridge in 1863, and had his first settlement in Lebanon, N. H.

South Unitarian Society.—In the winter of 1888, Arthur J. Marble, seeing that the city had greatly increased in population while the Unitarians had remained stationary, made the first move for a third society of that order. He laid his views before the two Unitarian ministers of the city, both of whom approved and offered their services in preaching for a year without compensation. Presently, Mrs. Theodore Brown became interested in the scheme and rendered very efficient service. The first religious service was held in Freeland street school-house on the 28th of October 1888. A congregation of about one hundred was made up equally of persons from the old societies and residents in the neighbourhood. From that time a preaching service was continued every Sunday except during the summer vacation. Early in the summer of 1889 the place of worship was transferred to Pilgrim Hall, which was rented for the purpose by the Pilgrim Church. This change was followed by a very manifest growth. In the spring of 1889, a temporary society was organized by the election of a parish committee of five, a clerk and a treasurer. At the outset, the sum of $13. was paid in to meet expenses. The same sum remains in the treasury today, as the society has been by other ways self-supporting. As the proceeds of a fair inaugurated by the Unitarian societies, the sum of $2000 was deposited in bank to be held against the

First Baptist Church
1836

time when the purchase of a lot for the building of a church should be deemed expedient. Committees were also appointed to solicit further aid. The 27th of October 1889 was observed as the anniversary of the enterprise, when the pastors and singers of the old societies were present assisting, and great hopefulness touching the future prevailed. Eventually, it is expected that the society will become incorporate under the law.

Baptists.

First Baptist Church.—James Wilson was the founder of the Baptist denomination in Worcester. He was a layman who came here from England bringing his Baptist principles with him. On his arrival he found no one in Worcester like minded with himself, save two old persons and Dr. John Green, who soon disappeared, leaving him alone. Trinitarian Congregationalism and Unitarian Congregationalism were in complete possession of the ground, with two doughty doctors of divinity to maintain it against all comers. But Mr. Wilson was neither dismayed, nor converted, nor driven away. He had a great staying quality, and because of it the Baptist idea at last took root and flourished. From 1795, the year of his coming, until the constitution of the First Baptist Church, in 1812, he kept the faith, occasionally had meetings for religious worship in his dwelling-house, and did what he could to nourish the seed he had planted. In time an association was formed, occasional preaching was had and the Centre school-house was rented for Sunday service. "Opposition applied the spice." On

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the 28th of September 1812, the Rev. William Bentley was employed on a salary; on the 9th of December "the Baptist Church in Worcester" was constituted. It was composed of twenty-eight members equally divided between the sexes. The first pastor was installed on the same day. Mr. Wilson became one of the deacons, and probably the first. He had long before won the respect and confidence of his fellow-townsmen, so that in 1801 he had been made the postmaster of Worcester; and he so continued until his removal to Ohio, in 1833. The creed of the church is given at length in Lincoln's "History."

In the year 1813 the first meeting-house was begun and on the 23d of December was dedicated. It stood on the site of the present building. Mr. Bentley remained in charge until the 31st of June 1813, when he asked and obtained a dismission. On the 3d of November, in the same year, the Rev. Jonathan Going accepted a call to the vacant pulpit. He remained till January 1832, when, at his own request, he too was dismissed. The reason which he assigned for this step was, "that he might devote himself to the interests of home missions, especially in the valley of the Mississippi." He had visited the West the year before, and had come back greatly pressed in spirit to go to its help. Dr. Going was a remarkable man. He had been educated beyond many of his Baptist brethren, while his natural powers were of a superior order. In advance of his contemporaries he had a vision of the wonderful future of the great Western valley, and determined to do his part in giving it a set towards the right. Without loss of time the Rev. Frederic A. Willard stepped into the pulpit left vacant by Dr.

Going. He was a graduate of Amherst in the class of 1826. The year before coming to Worcester he had received and declined an appointment to the professorship of chemistry in Waterville College. Having remained with the Worcester church till July 30, 1835, he then resigned, to become at a later day the pastor of the First Baptist Church in Newton. He was succeeded, on the 27th of October, by the Rev. Jonathan Aldrich, who, after seeing the church enlarged by the addition of two hundred and eighteen members, took his dismission in May 1838.

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In April of the following year the Rev. Samuel B. Swaim became the pastor, and so remained for more than fifteen years. He was a graduate of Brown University in the class of 1830; in 1835 he had accepted a professorship of theology in Granville College which the poverty of the college did not allow him to retain. His ministry was one of great power. Under it the church "attained its highest numerical, social and financial condition." His death, at the age of fifty-five years, was felt to be nothing less than a calamity. In 1855 the Rev. J. D. E. Jones became the next pastor. After holding his office during four years he resigned it in 1859 to become superintendent of public schools. He was succeeded by the Rev. Lemuel Moss on the 14th of August 1860. Remaining until the 25th of July 1864, he then resigned his pulpit. Dr. Moss subsequently became president of Indiana State University. On the first Sabbath in April 1865, the Rev. H. K. Pervear entered upon his duties as the next pastor of this church. On the last day of the year 1872 his pastorate came to an end, and on the 1st day of April 1873 the Rev. B. D. Marshall

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began his labors as the ninth pastor of the First Baptist Church. After a service of fourteen years, Dr. Marshall resigned his office on the last Sunday in March 1887. His successor, the Rev. George G. Craft, was inducted into office in January 1888.

The present church was erected in the time of Mr. Aldrich on the site of the original building which had been destroyed by fire. It was a larger and finer building than the first, and from time to time underwent important improvements, the last of which, in 1888, involved an expenditure of nine thousand dollars. In October 1889 the membership of the church was 499.

Second Baptist Church.—This was a colony from the First Church. It was constituted on the 28th day of December 1841 with ninety-eight members, of whom eighty-nine were from the parent church. In one year one hundred more were added. The first preacher was the Rev. John Jennings, and the first place of worship was the Town Hall, where religious services continued to be held till the close of 1843. On the 4th of January 1844 the new house of worship on Pleasant Street was dedicated. No society was organized; the business of the body was transacted by the church which was the owner of the property. The Rev. Mr. Jennings had become the pastor early in 1842, and he resigned his charge on the 27th of November 1849, after nearly eight years of successful service. His successor was the Rev. Charles K. Colver, who accepted a call to the pastorate on the 14th of April 1850. After four years of service failure of health obliged him to resign his place. The next

pastor was the Rev. Daniel W. Faunce, who entered upon his duties on the 1st of September 1854. He retained his office until 1860, when he tendered his resignation, to take effect on the 30th of April.

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Meanwhile, in the year 1856, the house of worship had been repaired and remodeled "at a large expense." The front was rebuilt because of the change in the street grade; the style of architecture was altered and a tower added.

On the 11th of June 1860 the Rev. J. J. Tucker accepted a call to the pastorate, but after a service of fifteen months felt compelled, by the force of circumstances, to resign his place on the 30th of September 1861. For nearly a year the church was without a pastor; then it was fortunate in securing the services of the Rev. David Weston. Having accepted a call some weeks before, he was duly ordained in August 1862 as the fifth pastor of the Pleasant Street Church. Dr. Weston fulfilled his office with great satisfaction to the people of his charge for more than eight years, and then, on the 25th of November 1870, laid it down "to engage in another sphere of labor." The church, in a series of tender resolutions, bore its testimony to him as "a ripe scholar, skillful sermonizer and sound theologian."

Two ministers in succession were now called, but both declined the call. On the 7th of June 1872, the Rev. I. R. Wheelock received a call, accepted it on the 10th of July, and was ordained on the 1st of August. After nearly three years his resignation was accepted on the 28th of March 1875. He was followed by the Rev. Sullivan S. Holman, who was installed on the 10th of June in the same year. Having accepted a

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call to another field of labor, Mr. Holman offered hi resignation, which was accepted on the 10th of Marcl 1882 "with feelings of sorrow." Six months after the Rev. J. S. James of Allentown, Pa., received anc declined a call. On the 7th of December followin Rev. Henry F. Lane accepted a unanimous call, anc on the first Sunday in January 1883 entered upon hi new ministry. On the 1st day of March 1888 hi term of service was terminated by the joint action o pastor and people, after five years of uninterrupte harmony. On the 27th of June the Rev. H. J. Whit accepted a call which had been given on the 6th o that month. Mr. White was educated at Bates Colleg in Lewiston, Me., where he was graduated in 1877 Previous to coming to Worcester he had settlements i Biddeford, Bath and Augusta in that state.

A thorough revision of the roll left 264 as th membership of this church in October 1889.

Main Street Baptist Church.—This was second colony from the First Baptist Church. In Jun 1852 a petition by Eli Thayer and fifteen others wa presented to that church, expressing a desire to form a third Baptist Church. They declared their readines to begin at once, and dutifully asked for the suppor and approval of the mother church. The materna sanction was promptly and cordially granted; the Cit Hall was at once engaged, and there, in July, the Rev Dr. Sharp of Boston preached the first sermon for th new colony. Public worship was maintained in th same place until November, when the place of meetin was transferred to Brinley Hall. There a Sunda

Main Street Baptist Church
1855

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school was organized, and there preaching by the Rev. S. S. Cutting was continued through the winter. In the evening of February 26, 1853, a parish organization was duly perfected under the name of the "Third Baptist Society in Worcester." The business was done in the law-office of Francis Wayland, Jr., under a warrant issued by Isaac Davis. On Sunday, the next day, a committee was appointed to prepare Articles of Faith and a Covenant with a view to a church organization. On the 6th of March what were known as the "New Hampshire Articles of Faith" and "Covenant" were adopted, a clerk was chosen, and the church constituted with thirty-three members. At the same time the Rev. William H. F. Hansel was chosen to be the pastor; but the call he declined.

On the 18th of May 1853 the society voted to build a chapel at the corner of Leicester (now Hermon) and Main streets. On the 23d of June the recognition of the new church took place with a sermon by the Rev. Dr. Ide of Springfield. In the course of the year the chapel was completed at a cost, including that of land and furnishing, of $6461.17. On the first Sunday in January 1854 it was occupied for the first time for public worship. On the 18th of September following Mr. H. L. Wayland was unanimously called to the pastorate. In accepting the call he relinqished two hundred dollars of the moderate salary which had been voted to him, as a contribution to the expenses of the society. On the 1st of November occurred his ordination, President Wayland preaching the sermon. On the 12th of February 1855 plans for a church edifice were adopted and a building committee was chosen. Early in May ground was broken; in the

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course of the year the house was finished, and on the second Sunday in January 1856 was occupied for public worship. The whole property, including church, chapel, land and furnishing, had cost $25,174.01.

After a highly successful ministry of seven years the resignation of Mr. Wayland was accepted, with much regret, on the 4th of October 1861. A week before he had left his home to enter the service of the Republic as chaplain of the Seventh Connecticut Volunteers. For twenty-eight months he continued in that service; then became successively a home missionary in Tennessee, a teacher in two Western colleges, an editor in Philadelphia. On the first Sunday in May 1862 his successor, Rev. Joseph Banvard, entered upon the duties of his office. On the 15th of February 1864 the parish voted to change its name, and take the name of the "Main Street Baptist Society," and at the same time took means to obtain the legislative sanction thereto. Dr. Banvard having resigned after a ministry of nearly four years, adhered to his purpose against the earnest wishes of the church expressed in its vote of March 9, 1866. The church then elected as his successor the Rev. George B. Gow, in recognition of whom public services were held on the 18th of April 1867.

In the next year an attempt was made to introduce the system of free seats; but though the church adopted a vote affirming it to be "unscriptural and unchristian to rent seats" and offering to sustain the society in abolishing rentals, the latter body was found to be not then prepared for the innovation. In 1872 Mr. Gow's resignation was accepted, to take effect on the last Sunday in October. His successor was the

Rev. F. W. Bakeman, who, after a pastorate of about three years and three months, terminated the same on the 1st of July 1876. After an interval of sixteen months the Rev. George E. Horr became the fifth pastor of the church. He entered upon the duties of his office on the 4th of November 1877, with services of recognition on the 20th. Before the close of this year the chapel was enlarged and improved at a cost of $4829.40.

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On the 2d of November 1879 the twenty-fifth anniversary of the ordination of the first pastor, Rev. Dr. H. L. Wayland, was appropriately observed. A discourse full of interesting reminiscences was delivered by Dr. Wayland and afterwards printed by request. In honor of him it was voted, about this time, "that the bell to be placed on the tower bear the inscription, *Wayland Memorial.*" By a change in the by-laws on the 10th of February 1881, no person was thereafter to be admitted to membership in the parish who was not already a member of the church. On the 24th of October in the same year the resignation of Mr. Horr was accepted; and on the 3d of October in the next year, by a vote of thirty-nine to three, the Rev. Henry A. Rogers of Montpelier, Vt., was called to the pastorate.

In 1883 an act was consummated by the parish that was, perhaps, without precedent. Acting upon the written opinion of the Hon. Peter C. Bacon, L L. D., the Nestor of the Worcester bar, the parish, at a meeting held on the 24th of April and 8th of May, under a warrant drawn by Mr. Bacon, transferred, in the way of gift, its meeting-house and all its other property, real and personal, to the deacons, "for the

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use of the church." In the warrant was an article "to see if the society would take any action in regard to dissolving the society." No formal action was taken under this article. After provision had been made for transferring the property it was "voted to adjourn without day." No meeting of the parish was ever held after that, and evidently it was assumed that the parish was "dissolved." But to all appearance the "Main Street Baptist Society" still lives and has a name to live.

Mr. Rogers continued his ministry with the Main Street Church until 1886, when a growing disagreement between him and certain of the membership, and also within the membership itself, culminated in the summary dismission of himself and fifty-six others on the 27th of October, "for the purpose of forming a Baptist church in the south part of the city." At the same time the pastor gave in his resignation to take effect on the 31st. On the next day it was unanimously accepted. On the 19th of December the Main Street Church proposed a mutual council to the "South Baptist Church," but the overture was declined. On the 31st of January 1887, Professor C. R. Newton was employed to supply the pulpit as acting pastor. This continued until the 23d of September, when the Rev. Charles H. Pendleton was duly installed.

In October 1889 the membership was 259.

Dewey Street Baptist Church.—As in many other cases, a Sunday-school was the beginning of this church. It was organized in the Mason Street school-

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house on the first Sunday in August 1867. Mr. L. M. Sargent and other laymen from the First Baptist Church were the original movers in the enterprise. For several years Joseph H. Walker, now member of Congress, was its superintendent. Under his efficient administration the school prospered so greatly that more ample accommodations were speedily called for. This led to the building of the chapel on Dewey Street. The lot on which it was erected was the joint gift of the late Judge Francis H. Dewey and Joseph Mason, Esq. Including this land, valued at $750, the cost of the property was $4570. Of this sum, $1000 was the gift of Mr. Walker. The dedication of the chapel took place on the 8th of February 1872, and from that date it was occupied for the Sunday-school and religious services. The church was organized on the 8th of July in the same year with a membership of twenty-eight. Its first pastor was Mr. Sargent, the layman to whose zeal and efficiency the church had owed its origin. During five years of devoted service he had approved himself in that and other ways worthy of recognition as one among the clerical brethren. Accordingly, on the 2d of May 1872, he was called to the ministry of the Dewey Street congregation. This was two months before the church had been formed. On the 5th of September it was recognized by a council convened in the chapel, and at the same time Mr. Sargent was ordained to the work of the ministry and installed as pastor of the church. His ministry was brief. On account of ill health he resigned on the 2d of May 1873. At the close of his term of service the membership of the church had increased to forty-four persons. The next pastor was the Rev. D. F. Lamson.

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Coming on the 1st of July 1873 and remaining nine and a half years, he left, on the 1st of January 1882, a church embracing ninety-five members. His successor, Rev. B. H. Lane, entered on his office on the 1st of June 1882, and vacated it on the 15th of October 1884. On the 19th of the same month the Rev. D. H. Stoddard assumed the office. He was graduated from Brown University in 1864 and from Rochester Theological Seminary in 1867; and was first settled in Athol and afterwards in Great Falls, N. H., leaving that church about August 1, 1869.

Growing congregations and consequent prosperity soon made apparent the inadequacy of the chapel accommodations. Mr. Stoddard therefore took in hand the business of building a church edifice; and the Baptist City Mission Board, seeing the importance of the field and its manifest needs, cordially co-operated with Mr. Stoddard in his scheme of church-building. With the aid of $7000 from this source more land was bought and a commodious edifice, with "perfect ventilation," was erected at a cost of $14,844. The value of the enlarged lot was reckoned at $2000 additional. On Thanksgiving Day in 1886 the vestry was first occupied, and on the 13th of January 1887 the completed building was dedicated. The property is held by trustees, there being no parish organization. The seats are free and the current expenses are paid by weekly contributions. In October 1889 the membership of the church was 160.

Lincoln Square Baptist Church.—This church grew from very feeble beginnings. Sunday schools had been begun and discontinued; only occasional

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preaching had been had. Material resources were limited and lack of courage prevailed. Many years elapsed before the decisive step of forming a church was taken. There came a time, at last, when some of the waiting ones "heard a call from God to go forward," and on the 4th of April 1881 the church was organized. The original membership consisted of thirty-one persons, largely from the Pleasant Street Church. Public services of recognition were held on the next day in accordance with the vote of council. Through the summer following, preaching was supplied by the Rev. D. F. Lamson, of the Dewey Street Church. In October the Rev. J. J. Miller entered upon his work as the first pastor. Till then public worship had been conducted in a hall; but the new pastor made it his first business to provide a church edifice. To his unwearied endeavors and personal influence it was owing that the enterprise was successful. In May 1882 a building-lot on Highland Street near Lincoln Square was purchased, and a substantial edifice of brick and stone of excellent architectural design was erected. The lower part of the house was occupied for religious services on the 8th of July 1883. On the 10th of June 1884 the dedication of the complete building took place. The cost of land, building and furniture was about thirty thousand dollars. Of this amount Joseph H. Walker, of the Main Street Baptist Church, was the largest contributor. Gifts also were made by friends outside the Baptist fold. "The property is held and controlled by the church through its appointed officers." The seats are free and current expenses are met by weekly offerings. In October 1889 the membership was 366.

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South Baptist Church.—The inception of this church was as early as 1883, and was due to the Rev. Henry A. Rogers, then recently installed as pastor of the Main Street Baptist Church. Mr. Rogers believed in "missions," and had passed much of his life in setting them on foot. Immediately on beginning work in Worcester he took note of the fact that the whole section lying south of the Main Street Church was without any kind of Baptist organization. He therefore proposed to his own church the establishment of a mission in that quarter. The proposal met with little encouragement. Then he began a mission at his own charge. One day in June 1883 he was casually introduced to a young Frenchman named Isaac B. Le Claire. This man had led an abandoned life, had been a Roman Catholic, and not very long before had been converted to the Baptist faith and was now living a sober life. A brief interview ended in his being employed by Mr. Rogers as a colporteur. He at once went to work holding meetings in school-houses and private houses. The results of his work proved him to be the right man in the right place; and, indeed, his subsequent career in a far wider field showed that he had a remarkable fitness for his work. His immediate success in South Worcester was such that by August the Main Street Church felt constrained to assume the charge of the mission. By the winter of 1884 every available place of meeting had become so crowded that Le Claire was moved to ask for the building of a chapel; his request was promptly heeded, and the chapel at Jamesville was the result. All this was preparatory for the South Church scheme. The first suggestion for a chapel on the site which it afterwards

occupied was made in January 1884 at a prayer-meeting in the house of William A. Norton. In February Mr. Rogers urged the new chapel upon his people, expressing with much detail the reasons for the enterprise. After a time the Baptist City Mission Board became possessed, as not before, with the mission idea and adopted a comprehensive plan for the city, including the South Worcester Mission. On the 14th of September 1886, the Board took measures to secure the lot already mentioned, on the corner of Main and Gates streets. On the 1st of October the Main Street Church, at a very large meeting of eighty-one members, unanimously voted in favor of the South Church enterprise. In view of this action, the Board on the 19th made over all claim to the lot in favor of the South Church. On the 21st, a large number of the Main Street Church agreed together to ask letters of dismission for the purpose of organizing the South Church. On the 27th, at a covenant and business meeting of the Main Street Church where one hundred and thirty persons were present, of whom not less than one hundred and twenty were, by estimation, of the membership, fifty-seven were dismissed by a large majority vote. But of the fifty-seven only forty were present at the meeting. On the next day, October 28th, the fifty-seven members, including Mr. Rogers, assembled in the chapel on Canterbury Street and were constituted a church by the adoption of Articles of Faith and the election of deacons and clerk. At the same meeting was consummated the settlement of Mr. Rogers as pastor of the new church. On the 27th of February 1887, the church was publicly recognized by a council duly convened. The Baptist Mission Board, having

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acquired possession of the old Dewey Street Chapel, conveyed the same to the new organization and it was removed to the lot already described; and there, fronting Clark University, on the 30th of December 1887 it became the church home of the South Baptist Church. No parish was organized, but the deacons were made trustees to hold the property for the use of the church, after the method advised by Mr. Bacon in the case of the Main Street Church. Land, chapel and other property cost the South Church $5000. The membership was 179 in October 1889.

Adams Square Church.—For some three years the Baptist City Mission Board maintained a mission at Adams Square. A chapel had been erected by the Board at a cost, including land, of $3500, and there religious services were conducted under its auspices. This continued until October 3, 1889, when the "Adams Square Church" was duly recognized by a council of pastors and delegates from the churches of the city and vicinity. At the same time the Rev. D. W. Hoyt assumed office as pastor of the church. The title to the property was retained by the Board, but its free use for public worship was granted to the new body. At the date of organization the number of members was fifty, the larger part of whom were from the Lincoln Square Church.

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Methodists.

Methodism made its first approaches for the capture of Worcester after a somewhat straggling fashion. In 1790 the Rev. Freeborn Garrettson, "that princely class-leader," as Dr. Dorchester styles him, came to Worcester, looked about town, fell in with Dr. Bancroft, by him was invited to tea, "drew back" because the Unitarian doctor did not think it worth while to say grace over the evening cup, and went on his way Mr. Garrettson tells the story in his private diary. The urbane Unitarian doctor was, perhaps, no less devout than his demonstrative Methodist brother, but in the seclusion of his own home he chose to order his devotions in his own way. Next after Mr. Garrettson came Bishop Asbury, in 1798, in 1805, 1807, 1812 and 1815. But neither he nor any other itinerant found any foothold in Worcester until 1823. Then the Rev. John E. Risley came and preached the first Methodist sermon heard in the town. Mr. Risley was travelling the Milford Circuit embracing eighteen towns. In these he preached two hundred and thirty-five times in one year, but only five of them were in Worcester. These preachings were in a school-house at New Worcester, where were the only Methodists in town, and of these only a family or two. Other preachers came in subsequent years, but not until 1831 was any permanent society organized, forty-one years after Garrettson's advent.

In June 1830 the Rev. Dexter S. King had been appointed to this vacant field "to break up new ground." He began at New Worcester where he organized a class. This class was "kept alive" with

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preaching in the school-house once in two weeks. In 1833 Solomon Parsons joined the class and then began a movement for a society in the centre of the town. The way had been prepared by a young lad named Jonathan L. Estey, who came to town early in 1832 full of zeal to hunt up and consort with Methodists. He at last found and became a member of the class at New Worcester, and by his zeal so infected his associates that in the end Methodist preaching was established in the centre. Early in 1833 a room was hired at the corner of Mechanic and Union streets for the use of a Class. There the Rev. William Routledge preached at times; at other times he preached in the Central Church vestry and in the Baptist Church. In the autumn what was considered a bold step was taken. Eighteen persons, at the head of whom was Solomon Parsons, presented to the town authorities a petition for leave to use the Town Hall for Methodist meetings. Leave was formally granted at $2 a Sunday, and the first Methodist sermon was preached there by the Rev. Ira M. Bidwell on the Sunday after Christmas in 1833. Then the work went on "in the old Methodist style." "The hall was crowded, and," says Bidwell, "we had a time of power. After this we did not want for a congregation in Worcester." Early in 1834, the Rev. Joseph A. Merrill was appointed by the bishop to this, the Worcester Mission. On the 8th of February thirteen persons were duly organized as the "Methodist Episcopal Religious Society in the town of Worcester." This was a parish organization, and Dr. Dorchester says the step was taken to obtain relief from taxation in other parishes. But this is a mistake. Prior

Trinity Church
1871

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to 1834 the law which would have made this step necessary had been changed. The further history of this organization is now to be pursued as that of the

First Methodist or Trinity Church.—In June 1834 the Rev. George Pickering was appointed preacher to this church, but was also charged with duties that carried him into the surrounding towns. Meantime, a board of trustees was appointed and a lot of land purchased for a church site. In the first year the membership had grown to one hundred and nine. In 1835 the Rev. John T. Burrill was sent to this charge. At this time the anti-slavery fever was at its height, and an incident occurred which imperilled the infant church. On the 10th of August, Rev. Orange Scott, then the presiding elder of the Providence District, undertook to deliver an anti-slavery lecture in the Methodist place of worship at the Town Hall. In the midst of his discourse Levi Lincoln, Jr., eldest son of the Governor, entered the hall with an Irish accomplice named Patrick Doyle, advanced to the desk, seized the speaker's manuscript and tore it in pieces. At the same time the Irishman laid violent hands on the speaker himself. This was done in the presence of an audience "embracing many persons who held the highest offices in the county and the state. The contemporary account of the affair in the *Massachusetts Spy* (August 12, 1835) styled it a "Breach of the Peace," and the editor strongly condemned the outrage. But the notice taken of it by the authorities seemed to indicate that the assailed and not the assailants were regarded as the peace-breakers; for directly after, the selectmen, at the head

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of whom was the late Judge Merrick, notified the Methodist Society that if the Town Hall were ever opened again for an anti-slavery meeting their use of it for preaching would be forfeited. The society, in its weakness, was intimidated and did not again offend. But it marks the temper of the time that, later on, the courageous Scott was by his own brethren deposed from, or not re-appointed to, the presiding eldership because he would not promise to refrain from anti-slavery lecturing.

In the autumn of 1836 the erection of a church was begun on the southeast corner of Exchange and Union streets, completed in March 1837, and on the 8th of that month was dedicated with a sermon by Professor Holdich of Wesleyan University. This was the first Methodist meeting-house in Worcester. The building was in the centre of population, but also in the centre of a mudhole. It stood on piles, and was approached by stepping from tuft to tuft of grass across puddles and ooze. The *Spy* of that day took pay for advertising the dedication of this lowly church, but took no notice whatever of the dedication itself. The church survived all neglect, and, waxing stronger and stronger, in the end erected one of the finest church edifices in the city, compelling the homage of the public and the press.

In 1837 the Rev. James Porter came and remained one year. Although a year of general bankruptcy, it was one of great enlargement for the church. About one hundred and seventy-five probationers were added to the membership during his year. Mr. Porter was succeeded by the Rev. Jotham Horton, whose term of service was equally brief. In May 1839 the church

property was legally transferred to a board of trustees, in accordance with the Discipline of the Methodist Episcopal Church. The Rev. Moses L. Scudder succeeded to the pastorate in this year, to be followed by the Rev. Miner Raymond in 1841. Mr. Raymond remained two years, showed himself eminent as a preacher, and "made many friends beyond the limits of his own society." This year was made memorable for Worcester Methodism by the meeting of the New England Annual Conference in the town for the first time.

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In 1843 the Rev. Charles K. True, D. D., was assigned to the charge of this church. He was a graduate of Harvard and a Methodist minister of mark. Under him the project for removing the church to a site near the Common was "renewed." But while they still delayed, it was burned to the ground. Then a site was speedily purchased and the Park Street Church erected. The Rev. Amos Binney had become the pastor in 1844, and under him the new church was dedicated on the 16th of August 1845. It was noted that Mr. Binney's term of service was very "profitable" financially, since he had carried his people through many embarrassments growing out of the church-building. After him came in succession the Rev. Jonathan D. Bridge, Rev. Loranus Crowell, Rev. Nelson E. Cobleigh, Rev. Z. A. Mudge, Rev. Daniel E. Chapin (a favorite, sent a second time), Rev. Fales H. Newhall, Rev. Chester Field, Rev. John H. Twombly, Rev. John W. Dadmun, Rev. John H. Mansfield (whose ministry of three years was very prosperous), and Rev. Charles N. Smith in 1868.

By this time the Park Street Church had become

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too strait for the congregation. The society, therefore, now grown strong in numbers, in courage and in resources, determined upon building a new church adequate to its new demands. Accordingly, a site was procured on the corner of Main and Chandler streets, and there they erected Trinity Church at a cost, including the land, of one hundred thousand dollars. This crowning church of Methodism in Worcester was dedicated on the 25th of April 1871. The Rev. F. W. Mallalieu, D. D. (afterwards bishop), was the first preacher appointed for Trinity after the occupation of the new house. He came in April 1871 and remained one year. The Rev. Ira G. Bidwell, appointed in 1872, remained three years. He was followed by Rev. V. A. Cooper, who was appointed to help the church financially as well as spiritually. In that respect there was no disappointment, as through his agency the debt was reduced by thirty-five thousand dollars in one year. The Rev. A. P. Kendig followed him in 1877, after whom came in succession Rev. J. A. Cass, in 1879; Rev. C. S. Rogers, D. D., in 1882; Rev. W. T. Perrin, in 1885, and Rev. Wm. H. Thomas, D. D., in 1888.

On the 7th of February 1884, the Semi-centennial of Methodism in Worcester was commemorated with appropriate services at Trinity Church. A noteworthy feature of the occasion was the reading of an address in English by a converted Chinaman belonging to the Grace Church membership.[1]

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[1] In 1889 the number of Chinamen in Worcester was about 40. The first Chinaman in the city came in 1872 and established a laundry on Church street in a building belonging to the Bigelow estate. He remained about one year, and was led by Mr. C. H.

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In October 1889 the number of members in full was 741, and, including probationers, was 863.

Laurel Street Church.—The selection of Park street for the new site of the First Church had not been satisfactory to all the members. Some thought it carried the church too far from the centre of population; it was too far south. Out of this dissatisfaction grew the Laurel Street Church. This was as far to the north. For a time, however, the new colony had its place of worship on Thomas Street, which was more central. The church was duly organized on the 20th of July 1845; but it was not until the 27th of February 1849 that the new house on Laurel Street was dedicated. The first pastor was the Rev. Richard S. Rust. He was soon elected principal of the New Hampshire Conference Seminary, and after a pastorate of seven months was released from his engagement. The Rev. J. W. Mowry followed, after whom came the Rev. George Dunbar. This pastor was indefatigable in his efforts to secure the erection of the new house of worship. In April 1849 he was succeeded by the Rev. Francis A. Griswold, after whom came in succession the Rev. Cyrus S. Eastman, Rev. William M.

Carpenter to attend Christian worship at Grace Church. In 1873 came Moy Han Lee and opened a laundry on Pleasant street where the Odd Fellows' Building now stands. As Chinamen continued to increase they were gathered into the Sunday-school of Grace Church by Mr. Carpenter and there were instructed at noon and in the evening of every Sunday, each Chinaman having his exclusive teacher. This appears to have been the only movement of note in Worcester in behalf of these Asiatics.

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Mann in 1850, Rev. David H. Higgins, Rev. Joseph W. Lewis in 1853, Mr. Mowry again in 1854, Rev. Henry W. Warren in 1855 (afterwards bishop), Rev. Ichabod Marcy in 1857, Rev. Samuel Kelly in 1858, and Rev. Jefferson Hascall, who had long been favorably known as a presiding elder and was with the Laurel Street Church in the latter part of 1861 to fill out the term of Rev. Joseph C. Cromack. The latter had been appointed in 1860, but had left in August 1861 to become chaplain of the Nineteenth Regiment of Massachusetts Volunteeers.

In 1862 Rev. T. W. Lewis was appointed to the charge but left in 1863 to become Superintendent of Methodist Missions in South Carolina, Rev. James Dean completing his term. After him came Rev. M. M. Parkhurst in 1864, Rev. Samuel Kelly again in 1865, under whom the church reached its highest prosperity; Rev. Angelo Carroll in 1867, under whom the sum of two thousand dollars was expended in church improvements; Rev. William Pentecost in 1869, Rev. H. D. Weston in 1872, Rev. William Pentecost again in 1875, Rev. Fayette Nichols in 1878, Rev. Garrett Beekman in 1880, under whose ministry "the congregation doubled;" Rev. G. M. Smiley in 1883, continuing three years, in the last of which the fortieth anniversary of the church was celebrated; Rev. Ira G. Ross in 1886, and the Rev. Alonzo Sanderson in 1887. Besides his spiritual work, Mr. Sanderson devoted himself energetically to the improvement of the financial condition of the society, and among other measures established a monthly paper called the *Worcester Methodist*, from which about fifty dollars a month came into the parish treasury.

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As the result of his efficient labors a debt of more than $6100 had been extinguished by the close of the year 1889, and the society placed upon a sound financial basis. The value of the church property, aside from the parsonage, is set at $12000. In October 1889, the membership, including probationers, was 144.

THIRD M. E. (WEBSTER SQUARE) CHURCH.—This church was organized in 1860. Two thirds of its first members came from Park Street Church. Its first pastor was the Rev. Daniel Dorchester who had also been the chief agent in its organization. In 1855 he had become a member of the Connecticut Senate where he acted a prominent part in various directions. But in later years Dr. Dorchester became greatly more distinguished as the learned historian and statistician of the Methodist Connection.[1] The first religious services of this church were held in Union Hall. The membership, at first small, increased more than tenfold during the first year. Members of other denominations in the vicinity took a lively interest in the enterprise and contributed to its maintenance. In 1863 the Rev. William Gordon became the pastor. To him succeeded, in due order, Rev. William A. Braman in 1864, Rev. William Pentecost in 1866, Rev. Edward W. Virgin in 1867, and Rev. Benjamin F. Chase in 1869. This last pastor was in the midst of a work of great spiritual power, when he was suddenly prostrated by a hemorrhage which, after prolonged illness, terminated his life. His memory long remained

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[1] In 1889 Dr. Dorchester was appointed by President Harrison Commissioner of Indian Schools in the United States.

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fragrant in the church. After him came the Rev. Charles H. Hanaford, in 1870. Under him the long-agitated subject of church-building assumed definite shape; contributions came in from members and from others outside, notably from Albert Curtis and the Messrs. Coes; and the house was erected on a fine site purchased long before, and on the 27th of April was duly dedicated. The cost was about $20,000. In 1872 the Rev. Pliny Wood was appointed to the charge. After him came the Rev. Mr. Parsons in 1873, Rev. E. A. Titus in 1875, Rev. V. M. Simmons in 1878, Rev. Daniel Richardson in 1879, Rev. J. W. Finn in 1880, Rev. N. Fellows in 1882, Rev. J. O. Knowles in 1883, and Rev. L. W. Staples in 1886, completing his term of two years in 1888. In the same year Rev. Henry Dorr came to the charge of this church and so remained.

In October, 1889 the membership in full was 210, and the number of probationers 24.

Grace Church. The growth of the city and the influx of Methodist families led up to this enterprise. To save these families from wandering into other folds, as well as to help on the religious life of the city, was the burden laid on pious and sagacious Methodists. The decisive push, however, was given by the presiding elder, Dr. Dorchester, in a sermon on the moral condition of our cities preached in February 1867. This was reinforced by the approval of the Annual Conference in April following. By this body the Rev. J. Oramel Peck, a graduate of Amherst in 1862, was appointed to the pastoral charge of the society, which

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had already been organized under the name of the "Main Street Methodist Episcopal Church." Washburn Hall was secured for Sunday services and Lincoln House Hall for other meetings. Pluck and push ruled from the first. Said Dr. Dorchester: "A more spirited and liberal company of Christians have seldom been united in church fellowship." The hall was filled to overflowing; the Sunday school quickly became one of the largest in the city; the first two years the society raised about twenty thousand dollars. Dr. Peck, afterward distinguished in a wider sphere, was a man of great power, physical endurance, untiring activity and worthy ambition. To him was ascribed in a large degree the instant success of this church enterprise. The edifice was not completed till 1872, under the ministry of his successor, the Rev. Andrew McKeown. The site finally chosen was on Walnut street instead of Main street, and the name of Grace Church was substituted for the one first adopted. The cost of the land was ten thousand dollars. In July 1871, the vestry was completed and occupied for religious services. The church was dedicated in January 1872, with a sermon by the Rev. Dr. Eddy of Baltimore. The cost, including furnishings, was $70,000.

The successor of Mr. McKeown was the Rev. J. O. Knowles. He came in 1872 and remained one year, and was then succeeded by the Rev. C. D. Hills, who remained three years. In 1876 the Rev. George S. Chadbourne, afterward presiding elder of the Boston District, was appointed to Grace Church. He occupied his term of three years largely in pushing the church through a period of financial embarrassment. That serious business, however, was relieved by the

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observance, in May 1877, of the tenth anniversary of the church, when an eloquent sermon was preached by Bishop Foster. In 1880 the Rev. J. W. Johnson, an Englishman, was appointed to the charge. His pastorate of two years resulted in securing the warm attachment of his people. The Rev. D. H. Ela, D. D., followed him, and continued in charge till 1885. He was eminent alike in preaching and in providing for the payment of the church debt. His successor, the Rev. George Whittaker, will long be remembered with gratitude for his powerful and successful advocacy of the no-license cause in the city. In September 1887, he was called to the presidency of Wiley University, a Southern college, and the church was left to the strange experience of hearing till the next Conference a succession of preachers not appointed by that authority. But in April 1888, Grace Church resumed its normal condition under the Rev. John Galbraith, who was then appointed the minister in charge.

In October 1889, the membership was 528 and including probationers was 560.

Coral Street Church.—In olden time a gentle eminence to the southeast of the "little village of Worcester" bore the Indian name of *Sagatabscot*. There, in 1679, the first white man, Digory Serjent, built his house, and there, in spite of warnings against the red savages, he persisted in living until 1702, when a rescuing party arrived only to find him lying slain in his dwelling and his family carried into captivity. Sagatabscot remained bare and open till 1869, when the city began to creep over its slopes and

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it was christened Union Hill. The houses soon multiplied to such an extent as to attract the attention of the Methodists to the locality. The Rev. Mr. McKeown, of Grace Church, was the first one to move, and by him well-known laymen of that and other Methodist churches were enlisted for work there. On the 15th of September 1871, a church lot was purchased on the corner of Coral and Waverly streets for the sum of seventy-two hundred dollars. In the same month open-air Sunday services were held on the lot at five o'clock in the afternoon by the Methodist ministers of the city. Subscriptions toward the enterprise of about nine hundred dollars were there obtained; through the personal solicitations of Mr. McKeown the amount was increased to about eighteen hundred dollars. In January 1872, a Sunday school with one hundred and fifty members was organized in Scofield's block at the foot of Coral street. Teachers from other denominations were enlisted, and among the scholars were twenty boys of Roman Catholic parentage. On the 8th of May in the same year, the church was duly organized. Presently, the presiding elder appeared on the field, conferred with the committee in charge and decided that the mission should be erected into a regular appointment at the next meeting of the Conference. This body assembled in Worcester on the 27th of March, when the Rev. S. E. Chase was appointed the first pastor in charge. From that time a regular preaching service was held in the third story of Scofield's block. The first congregation consisted of twenty persons. On the 23d of April various plans and estimates for a church edifice were presented to the committee, and the result was that a contract

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was closed for a partial completion of the building at a cost of eighty-eight hundred dollars.

On the 8th of May in the same year, 1872, the church was organized with eighteen members by Rev. L. Crowell, the presiding elder. Hard work and dark hours because of limited means followed this beginning. But through the zeal and labors notably of Alpheus Walker and N. H. Clark, the building was completed at a cost of thirteen thousand dollars, and on the sixteenth of April 1873, was dedicated. In March 1872, the mission had been named Christ Chapel, but in January 1873, it received the name of Union Hill M. E. Church. Still another change was made on the 24th of April 1876, when it assumed the name of Coral Street M. E. Church. Mr. Chase remained in charge for three years and was then succeeded by the Rev. H. D. Weston. In 1875 a vestry was built at a cost of three thousand dollars and dedicated in December of the same year. In the spring of 1878 the Rev. Jesse Wagner was appointed to the charge. His term of sevice closed in April 1881, when he was succeeded by the Rev. Austin F. Herrick. About this time serious financial complications threatened the existence of the society. A compromise was at last happily effected, whereby claims to the amount of fifteen thousand dollars were cancelled and a solid financial basis secured. In April 1883, the Rev. Charles Young came in charge and remained till April 1886, when the Rev. William P. Ray became his successor. He was followed in April 1889 by Rev. J. O. Knowles, D. D.

In October 1889, the membership in full was 160 and the number of probationers 10.

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Roman Catholics.

The canal and the railroad were the means of bringing Roman Catholicism into Worcester. First came the digging of the Blackstone Canal from Worcester to Providence; this brought many Irish laborers to Worcester and vicinity. The construction of the Boston and Worcester Railroad followed, bringing many more. These people and their families naturally desired the kind of spiritual guidance to which they had been accustomed. As they found nothing of the kind then in Worcester, they asked Bishop Fenwick, of Boston, to send them a priest. In answer to this application, the bishop sent them the Rev. James Fitton, a recent student of his, then just settled in Hartford, Connecticut. This led to the inclusion of Worcester in the "missionary circuit" to which Mr. Fitton had also been appointed. He came to Worcester in 1834, and in the spring of that year held the first religious service of the Roman Catholic Church. It was held in the old stone building, still standing, on Front Street near the line of the old Blackstone Canal, the front wall, however, being now of brick.[1]

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[1] In the library of the American Antiquarian Society is preserved a manuscript diary of Christopher C. Baldwin, a former librarian, from which I am permitted to make the following extracts touching the beginnings of Roman Catholicism in Worcester:

"April 4, 1834. I had a visit to-day from the Rev. James Fitton, a Catholic priest from Hartford, Conn. He told me he was the first native of Boston who had ever preached the Catholic faith in New England. He was born in Boston April 10, 1805, and is going to spend his birthday with his mother at Boston on Thursday next, when, he says, he shall be 29 years old.

"7. Mr. Fitton yesterday assembled the Catholics in this town, and, with those who came from the factories at Clappville and Millbury, he had about sixty, besides women and children. He

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At that time only six or seven families, embracing about twenty-five persons, were enlisted. In the next year the first Roman Catholic Church in Worcester was erected on the site now occupied by St. John's Church. It was named Christ Church, and was a wooden structure thirty-two by sixty-two feet. "The first year," wrote Mr. Fitton, "saw the foundation laid, the following saw the building up and roofed, and within two years completed and paid for. In 1841, Aug. 22, it was dedicated as Christ Church." This sufficed until 1845, when it was removed to make way for St. John's. After its removal it received additions and became the "Catholic Institute."

St. John's Church.—The corner-stone of St. John's Church was laid on the 27th of May, 1845, with imposing ceremonies, under the episcopal supervision of Bishop Fitzpatrick; and on the 24th of June 1846, the church was dedicated by him, with still more imposing ceremonies. The dimensions of the building were sixty-five by one hundred and thirty-six feet, and

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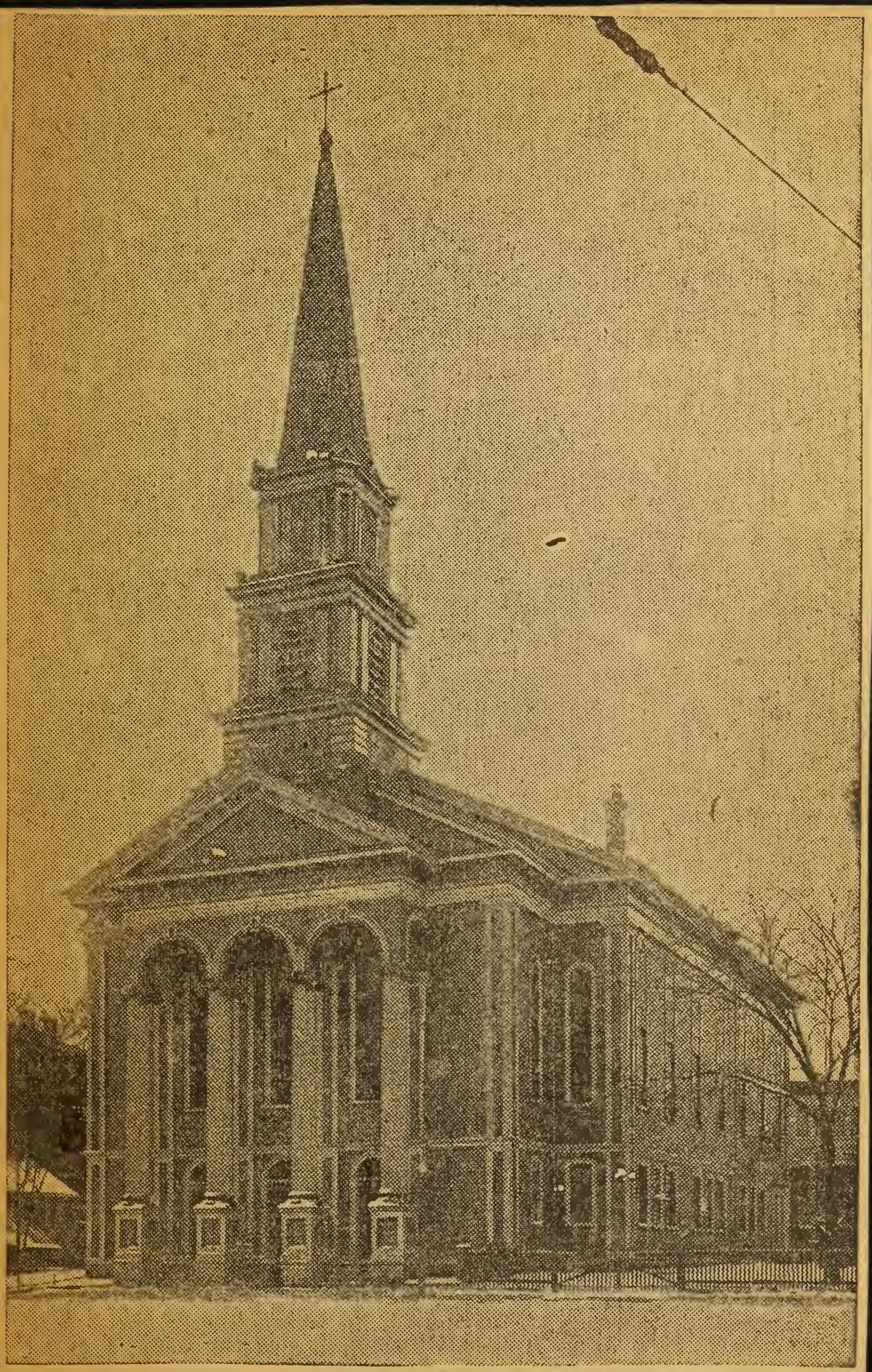
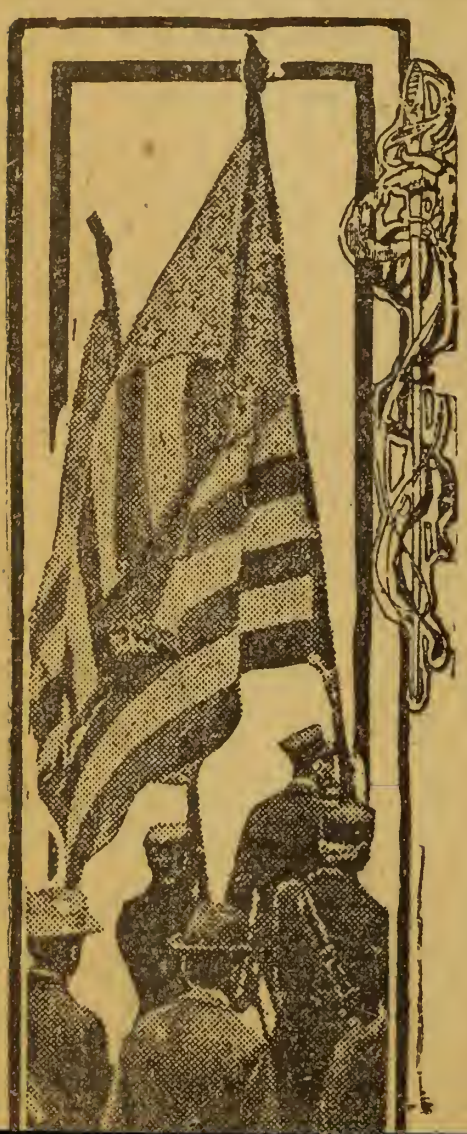
was subjected to some difficulty in finding a convenient place to hold a meeting, but at length obtained consent to hold it in the new store erected by Mr. Bailey, which is constructed of stone and stands on the north side of Front street on the west bank of the Blackstone Canal. I believe this to be the first Catholic sermon ever preached in this town. After service was over a subscription was taken with the view of raising money to erect a chapel or church, and, what is very surprising, five hundred dollars were soon subscribed. And in addition to this, another hundred dollars was procured to defray Mr. Fitton's expenses from Hartford here and to enable him to visit the Catholics in different places in Massachusetts and Connecticut."

"The first mass offered at Worcester was in the room of a private house occupied by a worthy mechanic by name of McKillup on Front street." Fitton's "*Sketches*," etc., p. 287.





WAR TIME EVENT
50 YEARS AGO TODA

JANUARY 6, '62.

This being the first Monday in Janua the new City Government of Worcester is augurated. P. Emory Aldrich, Esq., succe ing Isaac Davis as Mayor, and new heads pear in several departments, perhaps the m notable of the appointments being that William Starr as Chief of Police, he hav made his bow to a Worcester public alm twenty years earlier as a teacher in the H School, and proving himself one of the m beloved members of the force; later he been superintendent of the Reform School Westboro.

Embarkation at Annapolis of the sev regiments continues. At 2 p. m., the 21st, der the command of Lieut.-Col. Maggi, g on board the steamer Northerner, some of men considerably the worse for the potati in some manner obtained, but a judici emptying of sundry canteens overboard ha quieting effect. Colonel Augustus Morse i remain in Annapolis, as commander of post, a procedure on his part that does par ularly endear him to his men. The 25th, other Worcester County regiment, also farewell to its long occupied camp, and, a the firing of seven rounds of blank cartrid

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for a long time it was the largest church in the region. The cost was about forty thousand dollars. Its seating capacity was 1450, and it was ample for the whole Roman Catholic population, which at that time embraced only about thirteen hundred souls. Father Fitton, who may well be styled the father of Romanism in Worcester, left the town in 1843, and returned to Boston, where he was born, and where he afterward died. He was a man of some literary parts and the author of several volumes.

The Rev. A. Williamson succeeded Mr. Fitton in October 1843, and remained till April 1845, when he resigned because of ill health. His successor was the Rev. Mathew W. Gibson, who was characterized as "a man of great energy and power." He was appointed to the charge on the 2d of April 1845, and remained till April 1856; and was largely instrumental in building not only St. John's, but also St. Anne's, spoken of further on. After Father Gibson came the Rev. John Boyce, who had been his predecessor's assistant. He died in 1864, while in charge, greatly regretted. He, too, was a writer of merit, "an able writer of fiction," and the author, among other things, of "Paul Peppergrass." His birthplace was Donegal, Ireland, and Maynooth was his *alma mater*. The Rev. Patrick T. O'Reilly, D.D., afterward bishop of the diocese, was the successor of Father Boyce as pastor of St. John's. From 1857 to 1862 he had been the assistant pastor. In the latter year he removed to Boston, whence he returned to become the pastor of the Worcester church. Upon his elevation to the bishopric, in 1879, his assistant, the Rev. Thomas Griffin, was appointed to the pastoral charge of St. John's. In 1889 Father Griffin

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was made a Doctor of Divinity by St. Mary's Seminary, Baltimore, and in the same year he received from Rome the titular dignity of *Monsignore*.[1] The investiture took place in Worcester with imposing ceremonies on the 2d of October. Dr. Griffin is the only permanent Roman Catholic rector in the city; all the others are "movable," that is, liable to be sent elsewhere at the bidding of the bishop. The principal assistant at St. John's is the Rev. William H. Finneran; besides him are the Rev. C. W. Foley, Rev. W. C. McCaughan and Rev. M. O'Brien.

In October, 1889, this parish, according to the statement of Mgr. Griffin, consisted of about 10,000 souls.

St. Anne's Church.—This church was an offshoot of St. John's. Commenced in 1855, it was completed in 1856, under the direction of the Rev. John J. Power, who became its first pastor. He remained such until 1872, when the Rev. Dennis Scannell was appointed to the place, which he still held in 1889. In 1884–85 came a great enlargement and aggrandizement by the erection of "new St. Anne's." The old church was of wood, and the new one of brick and stone. The old one stood on the low level of the unsightly "meadow," hard by; the new one, placed on a sharp elevation, was made a conspicuous object of admiration for all beholders. The dimensions of the edifice are seventy by one hundred and fifty-seven feet. The auditorium has a capacity for seating one thousand

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[1] "*Monsignore*. A title given to persons allowed the social rank and precedence of bishops at the Court of Rome."
Shipley: *Glossary of Eccles. Terms*. London, 1872.

St. Paul's Church
1874

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one hundred persons. Twin towers, rising to a lofty height, form a distinguishing feature of this imposing edifice; the spire rises 135 feet above the foundation and perhaps 200 feet above the level of Main street. The cost of the church is set at about $70,000.

In October 1889 the parish was said to consist of not less than 3800 souls.

St. Paul's Church.—The corner-stone of this church was laid on the 4th day of July 1869. The basement had been completed and had served as a place for public worship until July 4, 1874, when the church itself (save the tower) was finished and dedicated. It is a gothic structure of cathedral proportions, with a facade of ninety feet in width and with a length of one hundred and eighty-five feet, standing upon elevated ground in the heart of the city. It is constructed of granite throughout, and cost two hundred thousand dollars. The tower was completed in 1889, but not according to the original design which included a lofty spire. A distinguishing feature of St. Paul's is a statue of marble exhibiting the traditional figure, features and insignia of the Apostle. It was executed in Italy under the order of the American sculptor, Rogers, and was the gift of Mrs. George Crompton. It is placed upon a pedestal and beneath a canopy, both of which are *engaged* in the exterior wall at an elevation above the porch and are of the same material as that of the building itself. This noble edifice owes its origin and completion to the Rev. John J. Power, D.D., Vicar-general of the diocese and the first and only pastor of St. Paul's. Rev.

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Maurice A. O'Sullivan and Rev. Thomas Hanrahan are his assistants. In October 1889, the parish consisted of 3,600 souls.

Church of Notre Dame.—This is the only French Catholic Church in Worcester. The first movement toward its establishment was in 1869. Its name in full is "Church of Notre Dame des Canadiens." The first pastor was the Rev. J. J. Primeau. In 1870 the Methodist Church on Park Street was bought for its use at a cost of thirty-two thousand seven hundred dollars. Here the first Mass was celebrated in June 1870. At the beginning the parish embraced seventeen hundred and forty-three souls, of whom eleven hundred and fifty-nine were communicants. In eleven years the first number had grown to be forty-three hundred, and the number of communicants to b twenty-five hundred. In 1880–81 the increase of the congregation required an enlargement of the edifice, and the result was, in effect, a new structure. The plain old building was transformed, by fine architectural touches, into a handsome and spacious edifice adding much to the surrounding attractions of the historic Common upon which it fronts. The dimensions are fifty-four by one hundred and twenty-eig feet. A life size figure in bronze of the Virgin s mounts the front pediment. The cost of the impro ments was thirty-five thousand dollars. The pealing the *angelus* from the massive bell in its tower d reminds the city of the church's existence and the f ful of their duty. After Mr. Primeau's retireme Rev. Isadore Beaudry became in 1882 the

Church of Notre Dame
1881

Marginalia

and in the following year he was succeeded by the Rev. Joseph Brouillet, who was in charge in 1889. The assistants of the pastor are Rev. William Alexandre, Rev. Joseph Genest and Rev. D. Durocher. Besides the church of Notre Dame, Father Brouillet has charge of several French missions, which he established after coming to Worcester. The first of these was

St. Anne's.—This mission was established on the corner of Grant and Southgate streets at South Worcester on the 9th of January 1886. A house was purchased by Father Brouillet at a cost of five thousand dollars, and was converted into a temporary home for the mission. In 1889 an addition was made to the structure at a cost of seven thousand dollars.

St. Joseph's was established on the 9th of January, 1887, at the corner of Wall and Norfolk streets,, on Oak Hill, where a chapel was built in that year at a cost of sixty-five hundred dollars. In 1889 additions were made costing forty-six hundred dollars. Incipient measures have been taken to add to the number of these missions.

When Father Brouillet came in 1883 he at once proceeded to take a census of the French Catholic population of Worcester and found it to be eight thousand. According to his careful estimate, this had increased to nearly ten thousand in 1889. Of that number four thousand and over were communicants.

CHURCH OF THE IMMACULATE CONCEPTION.—This enterprise was inaugurated in February 1872 under Bishop O'Reilly and Rev. Thomas Griffin, chancellor

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of the diocese. At that time there stood on the site of the church a cottage which was removed to make way for the new edifice. While it was in the process of removal and still upon the street, Father Walsh administered baptism to three children, joined in wedlock two couples, held a Sunday-school and celebrated two masses on Sunday within its peregrinating walls. So urgent were the demands of Roman Catholicism in that quarter. The church was organized in November 1873; the erection of the church edifice was begun in the same year. In the next year the basement was completed and then used for worship until December 1878, when the whole superstructure was finished. It was dedicated by the Rev. John J. Power, D. D., Vicar-general, with a large body of the priesthood assisting. The building is seventy feet wide by one hundred and twenty-four feet long, and has eleven hundred and fifty sittings. The cost has been forty thousand dollars. Rev. Robert Walsh became the pastor in 1874 and so continued. Mr. Walsh was born in Ireland and had his education at Waterford in that country. In October 1889, the parish of the Immaculate Conception consisted of sixteen hundred souls.

Church of the Sacred Heart.—This, the sixth Roman Catholic church in chronological order, is located on Cambridge street at South Worcester. The architecture is full gothic, the form rectangular, the material brick with a foundation of granite, the dimensions 112 feet by 64 and the interior height of the main auditorium 64 feet. On the 2nd of July 1879, the first excavations for the building were made, and on the

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21st of September following the corner-stone was laid by Bishop O'Reilly. On the 24th of January 1880 the parish was organized, and at the same time the Rev. Thomas J. Conaty, D. D.,[1] then assistant at St. John's church, was appointed its first pastor. The superstructure was finished and the basement furnished for use on Easter Sunday of the same year. On the 21st of September 1884, the auditorium was opened for public worship and the church was then dedicated. There are eight hundred sittings in the basement and eight hundred and forty in the auditorium. The Sunday-school has a membership of six hundred. The organization of total abstinence societies in this parish has been made a conspicuous feature by the pastor; the several societies for young men, young women and boys include four hundred members. Connected with this church is Church Hall within the same enclosure but fronting on Sheridan street. This hall, which is devoted to society purposes, is 84 feet by 50, contains six hundred sittings, and also has a gymnasium 50 feet square. The cost of the parish property was about eighty thousand dollars. The pastor's assistant is the Rev. M. W. Mulhane. The parish consists of thirty-two hundred souls.

ST. PETER'S CHURCH.—This church stands on the corner of Main and Grand streets. The corner stone was laid on Sunday the 7th of September 1884, by Bishop O'Reilly under the supervision of the pastor, Rev. Daniel H. O'Neill. The event was marked by a

[1] The degree was conferred by Georgetown University in 1889.

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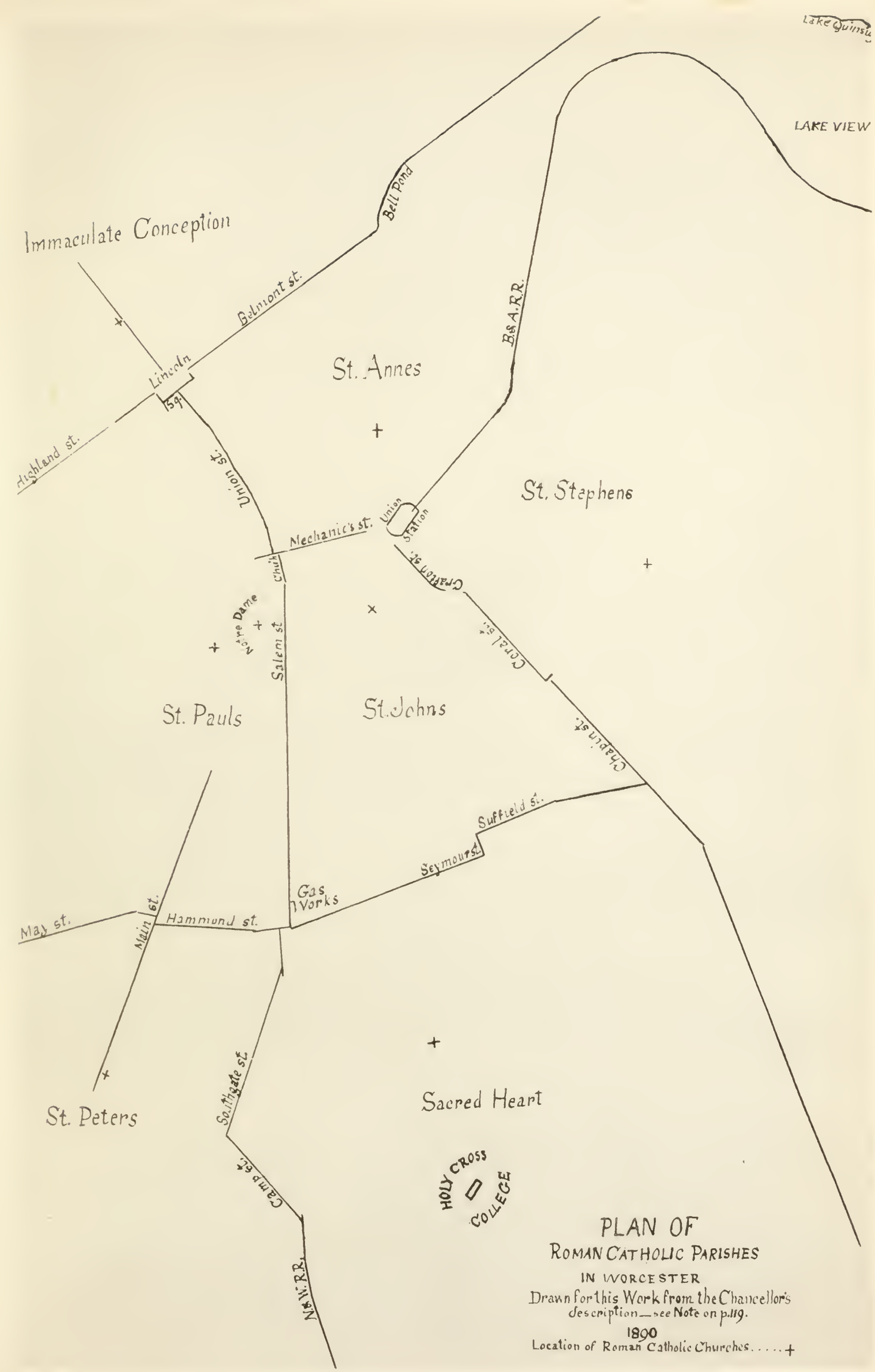
great military display, with a procession of various orders through Main street. The Vicar-general and the chancellor of the diocese were also present assisting. The building is of brick, with granite trimmings, seventy feet by one hundred and thirty, with a massive square tower ninety-eight feet high. It has a seating capacity for one thousand, but for the present public worship is held in the basement. The cost of the church when completed is put at sixty thousand dollars, and the value of the land at twelve to fifteen thousand more. Father O'Neill was born in 1834 at St. Albans, Vt., where he received his primary training in the common schools. Coming to this city he engaged in business for a while and then entered Holy Cross College where he received his classical education. His course in divinity was taken at St. Joseph's Theological Seminary in Albany, N. Y. In October 1889, the number of families in St. Peter's parish was put by the pastor at about 250 and the number of souls at 1400.

St. Stephen's Church.—This church is on Grafton street at the corner of Caroline street and is the most recently organized one of this order. The parish was established in February 1887. At first, religious services were held in the school-house on Grafton street. But early in the spring of 1887, ground was broken for a church edifice; this was completed during the summer and dedicated on the first Sunday in September of the same year. It is a wooden structure with a basement of brick, and is of attractive appearance. The cost of the land was $16,500 and that of the building



PLAN OF
ROMAN CATHOLIC PARISHES
IN WORCESTER
Drawn for this Work from the Chancellor's description — see Note on p.119.
1890
Location of Roman Catholic Churches.....+

Marginalia

and furnishing $10,000. The auditorium will seat 704 persons and the room in the basement about as many. The Rev. Richard S. J. Burke is the first and only pastor which the church has had. He was born in Worcester and was graduated from the High School in 1870 and from Holy Cross College in 1873.

In October 1889, the number of souls in the parish was said by the pastor to be 1400.

In 1889 the number of Roman Catholics in Worcester was said by the bishop of the diocese to be fully forty thousand. But the aggregate of the number of souls in the several parishes as given by their respective pastors (in one case by the assistant) did not then exceed thirty-five thousand. In this number were included the French Catholics, whose number, put by their pastor at nine thousand in 1888, is now put at somewhat less than ten thousand. The territorial division of the parishes was first made by the bishop of the diocese in 1874, although parishes had existed before. At that date there were but four territorial parishes, Notre Dame being 'national' only. Since then, the addition of three more parishes has required a modification of the original boundaries.[1]

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[1] The following description of the PARISH BOUNDARIES is printed from the manuscript of the chancellor of the diocese by whom it was furnished at the suggestion of the bishop:

"ST. JOHN'S.—Mechanic from Church to Union Depot; east side of Church to Salem, east to city barn and on in a line to Gas works, runs thence toward Millbury by Seymour to Ward, thence by Suffield to Vernon; east side of Vernon to Hayward, thence northerly on a line to Chapin, thence by Coral, east side, to Union Depot.

"ST. PAUL'S.—West side of Salem to Church through Union, west side to Lincoln square; from that point along Highland,

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Episcopalians.

The parishes of the Protestant Episcopal Church in Massachusetts are organized under a special statute. This provides that the rector or one of the wardens, unless other provision is made in the by-laws, may preside at meetings with all the powers of a moderator; and the wardens, or wardens and vestry may exercise all the powers of a standing committee. To secure as much uniformity as possible, the "Convention" of this church prints with its annual journals, and recommends for adoption, a standing form of by-laws for the government of the parishes. Among other things this Form provides that the wardens shall be communicants and that all officers shall be baptized men; that the rector, wardens, treasurer, clerk and

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southerly side, as far as city limits, thence westerly to Hammond, thence on northerly side of Hammond to Southbridge.

"St. Anne's.—Mechanic from Union street to depot, along northerly side of B. & A. R. R. to Shrewsbury; from the Lake Quinsigamond southwesterly to Belmont and taking southerly side of Belmont to Lincoln square; thence southerly by east side of Union street to Mechanic to point of beginning.

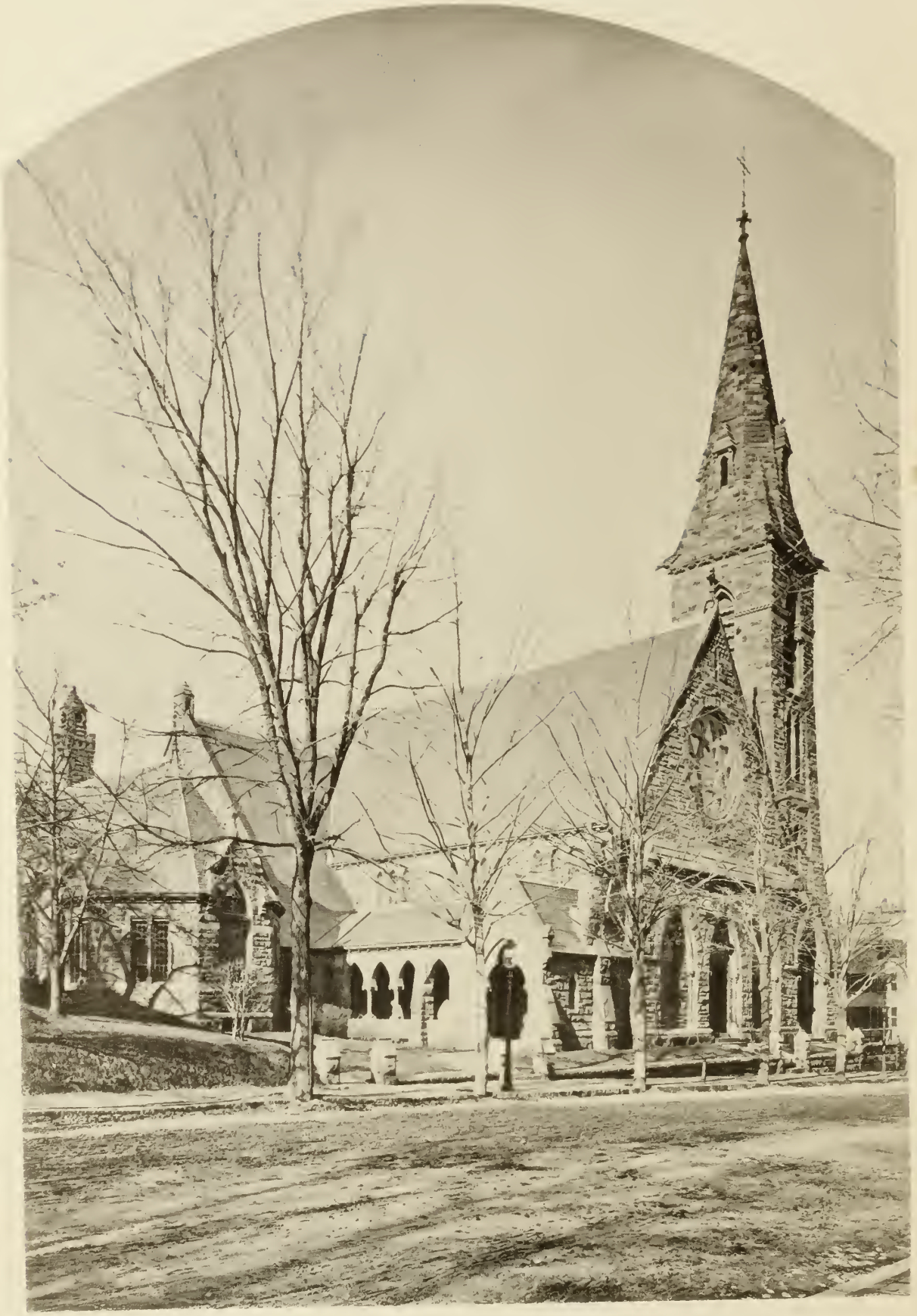
"Immaculate Conception.—All the territory north of Highland, Lincoln square and Belmont street.

"Sacred Heart.—From Millbury through Seymour south to Ward, thence to Vernon, thence westerly to Quinsigamond to line of Millbury town, cross in a line westerly to Southbridge bounding Auburn, thence to Camp street east side, running thence to Southgate to line of Norwich R. R. to Hammond street, thence by Gas Works to Millbury to Seymour street.

"St. Peter's.—From junction of Southbridge and Hammond running along westerly side of Hammond to city limits, thence southerly to Leicester, thence easterly to west side of Camp street, thence northerly by line of Norwich R. R. to Hammond.

"St. Stephen's.—All the territory east of centre of Coral street, Chapin street, and from the line of Coral to Union depot.

"Notre Dame.—The French population wherever located in the city."



All Saints' Church
1876

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vestrymen shall constitute "the vestry;" and that the rector shall be chosen by the parish, or by the vestry, when so authorized by the parish. A noticeable feature of this Form, in its latest expression, is, that "any person," subject to the other conditions, may become a member of the parish. In earlier editions of the Form the words used are "any male person." Provision is thus made for the admission of women to a partnership in the management of Protestant Episcopal parishes. This change in the direction of progress conforms also to the statutes of the Commonwealth. In general but not altogether exact accordance with these provisions, the Protestant Episcopal parishes in Worcester have been organized. The oldest, and the mother of the rest, is the parish of

All Saints.—The beginnings of the Episcopal Church in Worcester are reported by the late Judge Ira M. Barton in two letters written in the year 1835, but first printed in the year 1888. From this contemporary and authentic source of information it appears that in the former year Dr. Wainwright visited Worcester "to see as to the practicability of establishing a church here." An arrangement was then made for services in the Central Church, but through a misunderstanding it fell through. This failure was less discouraging than the difficulty in finding persons "to sustain the burden." "No such persons have yet offered themselves," wrote Judge Barton under date of October 2d. A little later the prospect had brightened. Under date of December 13th he wrote: "Regular church services were, for the first time, held in Worcester to-day." At that first meeting there were

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present "some sixty people." The preacher on the occasion was the Rev. Thomas H. Vaill, then in deacon's orders only. And now the time had arrived when this enterprise took to itself a body and a name by an act of incorporation under the style of the "Proprietors of the Protestant Episcopal Church in Worcester." The act bears date of April 8, 1836, and the incorporators named in the act are Thomas H. Vaill, Ira Barton and Edmund F. Dixie. The experiment was fairly begun. For six months Mr. Vaill continued his ministrations and then left "thoroughly discouraged." As the present bishop of Kansas he still lives to look back upon this day of small things.[1] Seven years of silence followed his departure, when, in 1842, services were again begun, never afterward to be intermitted. On Christmas day of that year the Rev. Fernando C. Putnam held a service in the chapel on Thomas street belonging to the Central Church. Mr. Putnam was succeeded by the Rev. Henry Blackaller.

Thus far there seems to have been no parish organization. But on the 21st of July 1843, "the members of the Episcopal Society in Worcester" met at the house of Dr. S. P. Miller, pursuant to a warrant, and organized under the 20th chapter of the Revised Statutes of that day by the election of a clerk, wardens, vestrymen and treasurer. At the same meeting a vote was passed that the name of the society should be "All Saints' Church;" but an article of the constitution adopted a year or two afterward provided that "the name of the Parish shall be All Saints." At this

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[1] The decease of Bishop Vaill occurred in 1889, after the text was in print.

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first meeting nine persons were present and acting, among whom was the late Samuel F. Haven, LL.D.

With Mr. Blackaller as minister in charge, Thomas Bottomly and Charles S. Ellis as wardens and Edwin Eaton as clerk, the first church of this order was well on its foundations. It continued, however, in a low condition until 1844, when the Rev. George T. Chapman, D. D., came and applied his sturdy shoulders to the work of upbuilding. Dr. Chapman had a zeal for his church. Organizing and assisting churches in various parts had been his self-appointed mission, and now the feeble church in Worcester was to feel the good effects of his help. Coming at Easter, April 10, 1844, he remained in charge of the parish for two full years. At the end of that time he gave place to the Rev. George H. Clark, who became the first regularly chosen and settled rector of All Saints. In January 1849, Mr. Clark resigned because of ill health, and the Rev. Nathaniel Tucker Bent succeeded to the office. Mr. Bent remained till the spring of 1852, when the Rev. Archibald M. Morrison became the rector. At the end of four years, illness in his family compelled him to lay down his charge. A period of three years now elapsed in which All Saints was without a rector. In this time the Rev. William H. Brooks and the Rev. Albert Clark Patterson were the ministers in charge. But in December 1859, the Rev. E. W. Hager became the rector, and so remained till August 1862, when he resigned his place.

At the close of the year 1862 began the ministry of the Rev. William Reed Huntington, which was destined to change the whole face of things for Episcopacy in Worcester. His ministry of twenty-one years

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was a period of constant and rapid growth. Dr. Huntington found his Church of All Saints feeble and left it strong. He found it poorly housed and left it rejoicing in one of the most beautiful and costly of our churches. He found it solitary and left it the mother of children, born and to be born. And yet, at the close of his ministry, he was moved to say that, "in the whole English-speaking world there is probably not a city of the size of ours in which the Episcopal Church is numerically so weak as ours." That this reproach is now measurably taken away is owing more to his agency and influence than to any other. It was on the 3d of December 1862, that Dr. Huntington was both ordained and inducted into the rectorship of All Saints. His ministry began in the church on Pearl street which had been erected in 1846 after plans drawn by Upjohn of New York. Dr. Huntington described it as "a beautiful specimen of rural architecture." It remained as originally built until 1860, when it was altered to gain additional sittings. In the course of twenty-eight years it was four times reconstructed; then on Easter night, April 7, 1874, it was destroyed by fire. This was the signal for removal and enlargement.

On the 15th of May a committee was empowered to build a church and chapel; on the 29th of December ground was broken at the corner of Irving and Pleasant streets; on the 13th of May following the first stone was put in place; on the 21st of July the corner-stone was laid; and on the 4th of January, 1877, the finished building was consecrated by Bishop Paddock. Church, chapel and parish building are grouped in one capacious structure. All the walls, including bell-

tower and spire to the finial, are of red sandstone. The pulpit of the Pearl street church, a gift from Emanuel Church in Boston, rescued from the flames and erected for use in the new church, is a memorial of continuity; while encrusted in the interior wall of the tower-porch are stone relics of mediæval architectural ornament, given by the dean and chapter of Worcester (England) Cathedral, as a token of "brotherly regard and church unity."

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Having declined various calls from different bodies to important ecclesiastical offices — one, in 1874, to the office of bishop — Dr. Huntington at length accepted a call to the rectorship of Grace Church in New York, and in 1883 severed his long connection with All Saints. By his published writings, by his unwearied fidelity to his parochial charge and by his wise activity in the Church Conventions, he had come to be a power in his own communion.

Shortly after the termination of Dr. Huntington's service, the Rev. Lawrence H. Schwab became the minister in charge. He was succeeded by the Rev. Alexander Hamilton Vinton, who was chosen to be the rector on the 28th of April 1884, and who assumed the office in September following. Under his ministry the prosperity of the parish was continued. In 1889, the Rev. E. S. Middleton succeeded the Rev. Arthur W. Hess as the rector's assistant; and in October of the same year the number of communicants was reported to be 405.

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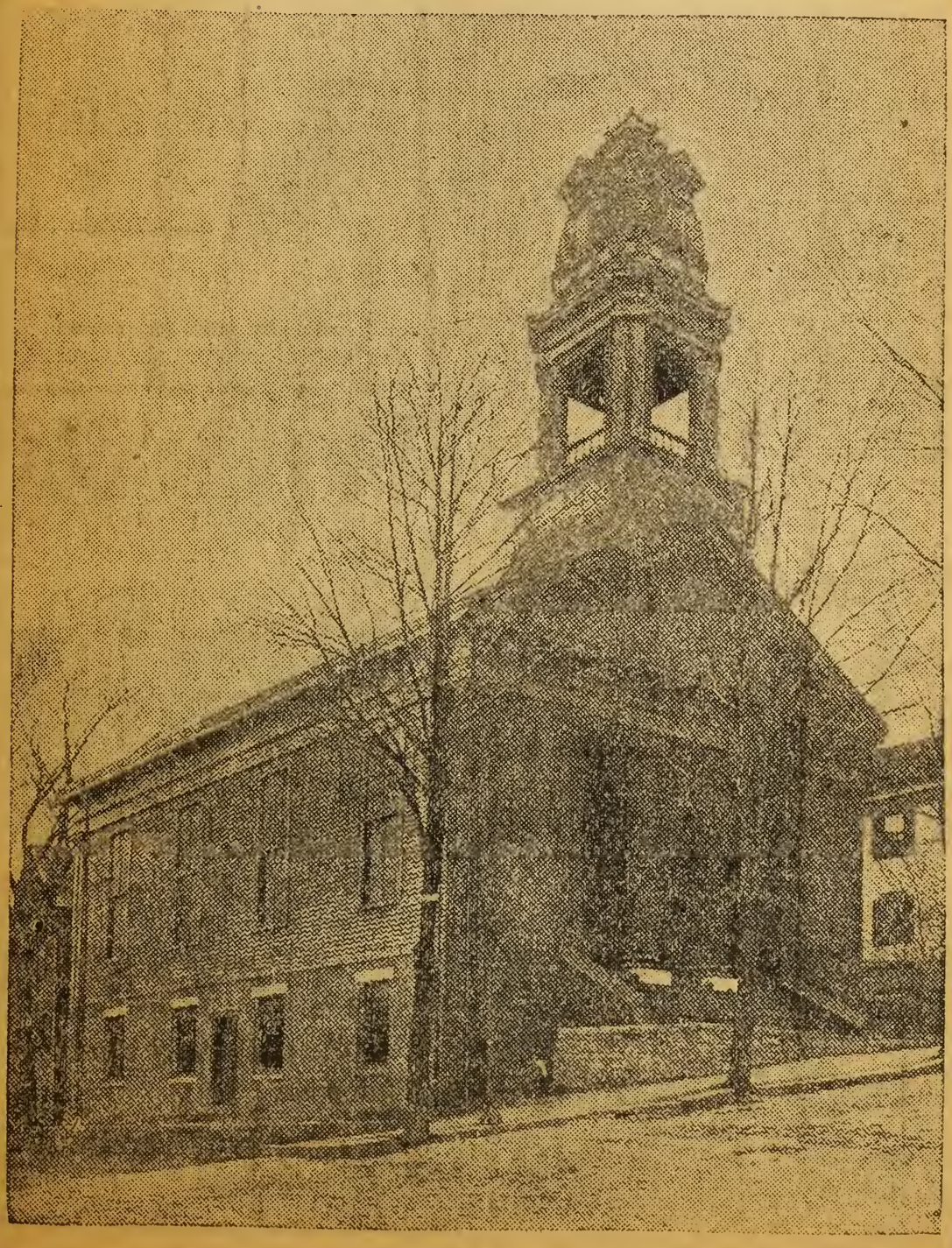
PARISH OF ST. MATTHEW.—In the winter of 1869 a mission chapel fund of $721.21 was raised from a Christmas sale by the women of All Saints. This was the germ of the parish of St. Matthew. Additions were made to the fund from time to time, and in 1871 a mission was established at South Worcester. An association of communicants in All Saints was formed, with the rector of that parish as trustee, and by them an estate was bought at the corner of Southbridge and Washburn streets. On this site a chapel was completed in September of the same year, and on St. Matthew's day, February 24, 1875, it was opened for public worship. The Rev. John Gregson, assistant minister at All Saints, was made the minister in charge, and he so remained for nearly a year. After him Mr. Thomas Mackay acted as lay reader until the following October, when the Rev. Thomas A. Robertson assumed the charge and continued in it for a period of nine months. Mr. Mackay then resumed his post, and with other lay readers held services until January 1, 1874, when the Rev. Henry Mackay became the minister in charge. This continued until the spring of that year; then the mission was organized into a parish with Henry L. Parker and Matthew J. Whittall as wardens. The Rev. Mr. Mackay remained the minister in charge until July 1875. In April 1876, the Rev. Amos Skeele was called to the rectorship, which he retained for several months; but in April 1877, the church was again without a rector and Sunday services were cared for by the Rev. George Sturgis Paine, of Worcester.

To him succeeded the Rev. Alexander Mackay Smith, the assistant at All Saints, by whom it was

Worcester Churches And Their History



LAUREL ST

Organization of the Laurel Street M. E. church was effected July 20, 1845, when some of those then attending the Park street, now Trinity, M. E. church, branched off and formed the Laurel street church, with 60 members. Most of them were residents of a section of the city some distance removed from the Park street church.

For a time they worshipped in a place on Thomas street, and then moved to Waldo hall. From there they returned to the Thomas street chapel until the church building was completed. During the year following that of organization the attendance ran from 45 to 131, and averaged 97.

Rev. Richard S. Rust was the first pastor. Alpheus M. Merrifield, who had just purchased Laurel Hill, then a farm, offered the new church a lot in that locality if the society would erect an edifice. This was agreed to and the present building at the corner of Laurel and Carroll streets was put up and dedicated February 27, 1849, under Rev. Francis A. Griswold.

The church has had a consistently prosperous life and in 1890 under Rev. Alonzo Sanderson, the church debt of $6,648.87 was entirely paid off. The present pastor, Rev. Herbert G. Buckingham, will have been with the church for four years next April.

During that time the utmost harmony has existed and the church has shown a steady loyalty to the pastor. Three organizations have come into existence under Rev. Mr. Buckinigham, the Tri-Mu Club for older boys, the Alpha Kappa Phi for the young women and the Brotherhood Bible class. Upwards of 40 persons have joined the church during the present pastorate, either on confession or by letter but deaths and removals have nearly counterbalanced the number so that the actual strength of the church has not greatly changed.

"The Velie exhibit at the Grand Central Palace show is a splendid success and every one is enthusiastic," wires Ernest O. Wheeler, manager of the local branch. "Six of the new 1912 Velie pleasure cars and four of the Velie commercial cars are being shown. Velie agents and prospective agents from all parts of the country have been at the Velie booth since the show opened. Many sales have been closed and contracts have been made with agents throughout the United States."

PROVIDENCE SHOW TO BE THE FINEST EVER

When the doors of the State Armory in Providence are thrown open on January 22, one of the most complete exhibitions of automobiles and accessories ever held in New England will have commenced. Not only has all of the 59,000 square feet of exhibition space been taken but other applications for about 5,000 additional feet have been filed with Arthur L. Lee, general manager of the show, in behalf of the Rhode Island Automobile Licensed Dealers' Association.

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GET IT AT GREEN'S

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said, "wonderful work was done."[1] January 1, 1878, the Rev. George Endicott Osgood became the rector, and in September the church was renovated and again opened for public worship. All incumbrances having been at length removed and a deed of the land given by Sumner Pratt, St. Matthew's Church was consecrated on Quinquagesima Sunday in 1880. Mr. Osgood having resigned the rectorship January 16, 1881, on the 8th of April following the Rev. Julius H. Waterbury became the rector, but resigned in November of the same year. He, however, remained in charge until his death, which occurred in the next spring. In the summer of 1882, land for a parish building was secured on the corner of Southbridge and Cambridge streets, and in the course of the season St. Matthew's Hall was erected upon it. In August the Rev. Henry Hague became rector of St. Matthew and also minister in charge of St. Thomas at Cherry Valley. In May 1889, Rev. Geo. E. Allen became rector's assistant. In October 1889, the number of communicants was one hundred and twenty-seven, and the value of the parish property $7,500, with $1000 additional in bank for future building purposes. Thus, from a small beginning, with a frequently changing ministry, this parish had slowly grown through a period of nineteen years, until it appears to have come to rest on a permanent foundation. For its success much was due to the fostering care of Dr. Huntington.

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[1] Now the Ven. Alex. Mackay-Smith, D. D., Archdeacon of the Diocese of New York, in New York city.

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Parish of St. John.—This parish was organized as part of a broad and long-cherished plan of Dr. Huntington. A scheme of four missions, embryons of four churches in different sections of the city, named after the four Evangelists, was what he had conceived and steadily aimed to realize. St. John's was the second in the order of the plan. It was begun by the formation of a Sunday-school, March 11, 1883, in an upper room on the corner of Lincoln Square and Main street; and the first church service was held by the Rev. Henry Hague of St. Matthew's, on the 30th of the same month. On the 6th of January 1884, the first regular Sunday service was held by the Rev. John S. Beers, general missionary of the diocese. On the 9th of March the Rev. Edward S. Cross began work with the mission, and on the 13th of April took formal charge. On the 21st of the same month land for a church was bought on Lincoln street; on the 13th of May ground was broken; and July 5th the corner-stone was laid. On the 18th of September 1884, the parish was organized under the laws of the state. Mr. Cross, the minister in charge, preached his farewell sermon on the 19th of October, and on the 30th of November, in the same year, the Rev. Francis Guild Burgess entered upon his duties as the first rector of the new parish. Public worship in the church was held for the first time on Christmas Day. For a time the free church system was tried, but was soon abandoned. In the first four months of parish life the average congregation and the number of communicants increased two-fold. This growth continued until, in 1887, it was found desirable to enlarge the church in order to gain more sittings. This was accordingly done at a cost

St. John's Church
1884

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somewhat exceeding $2600. In 1888 the money to defray this cost had all been subscribed and paid. By this enlargement the whole number of sittings was increased to 308. At the last-named date the church and land were valued at $17,000, upon which rested a debt of $9300. "St. John's parishioners," said the *St. John's Echo*, December 1888, "hope to be able at no extremely distant day to erect upon the site a handsome and capacious stone church."

This year witnessed a new departure for Episcopacy in Worcester by the union of St. John's with the Central (Congregational) Church in the observance of Lent. Services were held alternately in the two churches, conducted alternately by the two ministers. Clergymen from abroad were also brought in to assist in this fraternal recognition, of whom chiefly to be mentioned are the Rev. Dr. Phillips Brooks and the Rev. Dr. Samuel E. Herrick, both of Boston. If any ill came out of this unwonted fraternization, it was never publicly reported. On the contrary, the continued prosperity of St. John's seemed to bear witness that this new departure was a safe step in the line of progress.

In April 1889, the number of communicants was 210.

Parish of St. Mark's Church.—In the order of time this was the third in the scheme of four churches which Dr. Huntington set on foot. But not till some years after he had gone from Worcester did a good opportunity for inaugurating the enterprise present itself. At length the founding of Clark University, in

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the spring of 1887, became the signal for moving. That great educational project, causing a marked advance in the price of real estate in the quarter selected for St. Mark's Mission, spurred on its friends to make haste and secure a suitable lot for church purposes. The purchase of a lot was the only object of the first meeting, which was in September 1887; but this very speedily led to the formation of a mission by the name of St. Mark's Mission. A place for meeting was secured, and about October 1st a Sunday-school was opened. Public worship was held for the first time on the 23d of October, by the Rev. Alexander H. Vinton, rector of All Saints, other clergymen in and out of the city assisting. After this date the services of the Rev. Thomas W. Nickerson of Rochdale were secured. He continued to officiate until the Easter following, when the Rev. Langdon C. Stewardson took charge of the mission. He came fresh from a three years' course of theological study in the universities of Germany, prior to which he had been for five years rector of a church in Webster. "Under his leadership," said a competent authority, "the mission has made a progress which is believed to be unprecedented in the history of this diocese." The number of communicants, about forty at Easter, had nearly doubled within the next five months. From the beginning the mission was independent and self-reliant. No aid from any outside source was accepted. On the other hand, the mission, in that brief period, had raised out of its own resources the sum of twelve thousand two hundred dollars; the amount contributed for all purposes up to Easter 1889, was $14,409.45. With part of this the lot for church and chapel, already spoken of,

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was purchased on the corner of Main and Freeland streets. On the 6th of September 1888, the corner-stone of the chapel to be erected on this lot was laid, a solid silver trowel, given by Mrs. Ellen Lawson Gard, wife of its maker, being used in the ceremony. An imposing aspect was given to the occasion. At five o'clock in the afternoon nine clergymen from the city and other parts, with Dr. Huntington of New York, the originator of the enterprise, at their head, marched down the street in surplices and took their places by the corner-stone. When the ceremonial act was completed, Dr. Huntington made a brief address, admirable alike for its substance, expression and tone. "Rarely," said he, "is the building of a church under such assured circumstances. You have a marvelously chosen building site, you are in perfect harmony among yourselves, and your leader you love and trust. What more do you want? Is it the money to complete the building? That is a very doubtful advantage. The very fact that it is lacking is a spur to never-failing effort." Again he said: "We lay this stone in charity. If there are any within the hearing of my voice not of this household of faith" (and there were many) "let them not feel disquieted. We come not as destroyers, but maintainers of peace; not to divide, but to unite. The Episcopal Church sees in itself a great reconstructing influence. . . . There is one object, one purpose, and that the purpose of building up the kingdom of God." The plan contemplates in its ultimate realization a chapel and church of red sandstone throughout.

The parish of St. Mark was organized in October 1888. The value of the property in 1889 was placed

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at $27,000. In October of the same year the number of communicants was 100.

St. Luke's Church, the fourth and only one remaining to complete Dr. Huntington's quadrilateral of churches, in his own words uttered at the laying of St. Mark's corner-stone, "bides its time."

Universalists.

First Universalist Church.—The first Universalist Society was formed on the third day of June 1841, in accordance with the laws of Massachusetts. So said the Rev. Stephen Presson Landers in his historical address a quarter of a century afterwards. Mr. Landers was the first pastor and had preached his first sermon in Brinley Hall on the 2d of May. In the summer and autumn of 1841, ten thousand dollars were subscribed for building a church. The pastor himself subscribed "more than he was worth." A very choice and central site on the corner of Main and Foster streets was bought for a little more than $1.25 a square foot. But "stagnant water" caused delay. In 1842 a further subscription of more than five thousand dollars was added to the former. Then, early in 1843, ground was broken, and on the 22d of November in the same year the house was dedicated, with a sermon by the Rev. Dr. Miner of Boston. On the evening of the same day "was the recognition of our small church," wrote the historian, and also its first communion with thirty-one participants. The pastorate of Mr. Landers

terminated on the 16th of June 1844, when he preached his farewell sermon. His death occurred at Clinton, N. Y., on the 15th of April 1876, in the sixty-fourth year of his age. On the 12th of March 1845, Rev. Albert Case was installed as his successor. After somewhat more than four years he left his Worcester charge and engaged in secular business of various sorts. He was also settled again for a time as pastor at Hingham, Mass. He died at the age of about seventy on the 29th of December 1877. It was noted of him, as a mark of great distinction, that he had, before coming to Worcester "attained to the thirty-third degree, the highest of the Masonic grades in the world." His successor, the Rev. Obadiah Horsford Tillotson, was installed on the 27th of June 1849. During his pastorate the increase of the congregation was such as to require more sittings in the church. To secure that end, galleries were constructed in 1851. Mr. Tillotson preached his farewell sermon on the 31st of October 1852. Meantime he had become a student-at-law and practitioner in the office of Judge Chapin, of Worcester; but finding the pursuit uncongenial, he resumed his former profession, to which he devoted himself for the remainder of his life. On the 19th of June 1863, he fell a victim to consumption in the forty-eighth year of his age.

His successor, coming in April 1853, was the Rev. John Greenleaf Adams. After a highly successful pastorate of seven years he gave place to the Rev. Lindley Murray Burrington, who, after a year and four months, was compelled to resign because of long-continued illness. His term of service closed on the 1st of January 1862.

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To him succeeded the Rev. Thomas Elliot St. John, who was inducted into office on the 1st of April in that year. With him began a new departure. The church was reorganized by the adoption of a new Declaration of Faith and a Constitution. This had seemed to be necessary because of changes growing out of "removals, withdrawals and forfeitures." Having put the church on this new footing, Mr. St. John closed his first pastorate in June of 1866 to become the pastor of a church in Chicago. After the intervening pastorate of Rev. Benjamin Franklin Bowles, who came on the 1st of October 1866, and left December 1, 1868, Mr. St. John resumed his old Worcester pulpit on the 1st of February 1869, and continued to occupy it till April 1, 1879. Within this period the fine new church edifice on Pleasant street was erected and occupied in 1871. The cost including everything was $69,560. After leaving Worcester, Mr. St. John pursued his ministry in various places until the autumn of 1881, when he accepted a call to the Unitarian Church in Haverhill, Mass. His successor, the Rev. Moses Henry Harris, entered upon his ministry with this church on the 5th of October 1879. Mr. Harris was a native of Greene, in the state of Maine. He was graduated from the Canton Theological School in 1867, and had his first settlement in the ministry at Brattleborough, Vt., in 1870. From that pastorate of nine years and three months he came to Worcester. In 1885 the "Winchester Confession" was adopted by this church as a Declaration of Faith in place of the Declaration which had been adopted in 1862; the Constitution was also amended and the list of membership revised. In October 1889, the church embraced 235 members.

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ALL SOULS CHURCH. — "In the spring of 1883 a committee was appointed at a meeting of the First Universalist Church to see if a room could be hired at the south part of the city in which to open a Mission Sunday-school for the extension of our church work in Worcester." This was the beginning of the Second Universalist Church. No suitable room could be hired; then two friends of the cause, who "could not let the movement die for want of a place, offered the free use of their rooms." Accordingly, at these rooms, in the house of Mr. and Mrs. Martin Russell, No. 10 May street, the new school was organized on the afternoon of January 27, 1884. On the Wednesday following, a prayer-meeting was inaugurated; this and preaching by Mr. Harris, of the First Church, were maintained alternately throughout the winter. The natural result of this devotion to the work was growth; by spring "more room" was found necessary, and this led up to the thought of building. Money was not abundant, and Mrs. Lucy A. Stone, seeing the need, gave the land on which to build a chapel. Another act of encouragement was the gift of one hundred dollars by the sister of a former pastor of the First Church. As the women had been thus active in beginning the enterprise, so they were relied upon to carry it forward. Accordingly, "at a meeting to form a parish held on the 31st of July 1884," Mrs. Stone and Mrs. Russell were appointed to obtain subscriptions for the purpose of building a chapel. The result of their efforts was a subscription of one thousand three hundred and two dollars. By the last of October the building was begun and before the cold weather could interrupt was completed. In just one

Marginalia

year from the time the Sunday-school had been organized the chapel was dedicated. This was on the 27th of January 1885. On the 21st of June following the church was duly instituted. During the summer the pulpit was supplied by Rev. Lee H. Fisher, a student at Tufts College. His services proved so acceptable that he was engaged to continue them till the next annual meeting.

On the 1st of April 1886, the Rev. Frederic W. Bailey entered upon his duties as first pastor of All Souls. Mr. Bailey immediately set about providing for a church edifice. Through his efforts the sum of three thousand four hundred dollars was pledged for the purchase of a lot on the corner of Woodland and Norwood streets. How to raise the money for the building of the church was the next and more pressing question. This was happily solved by Mr. James A. Norcross, of the famous firm of Norcross Brothers, builders, by a gift equivalent to fifteen thousand dollars in the name of himself and his wife, Mary E., upon three conditions: 1st, That the parish should raise seven thousand otherwise than by incumbrance on the property; 2d, That a certain room in the proposed edifice should be reserved to Mr. and Mrs. Norcross; and 3d, that the following inscriptions should be placed on the front of the edifice: "In memory of our Fathers and Mothers who are in Heaven. Our hope is to meet them in that heavenly home;" and "All Souls Universalist Church." The exact form of the gift was, "all the brownstone required for the exterior of All Souls Universalist Church cut and set in place." It was assumed that fifteen thousand dollars would cover this expense. Mr. Norcross' proposition was presented on

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the 9th of November 1888, in a long letter full of details. On the 20th All Souls Parish had a meeting, accepted the proposal, unanimously voted thanks to the donors, and took measures to comply with the first condition. At the close of 1889, a large part of the required amount had been pledged. The proposed building is of unique design, of bold architecture and studied simplicity. The main structure is to be seventy feet square with a round tower one hundred and fifty feet high on the corner of the streets. The principal audience-room is designed to seat about six hundred persons; other rooms adapted for all modern church requirements are embraced within the plan. It will be a central attraction for the important neighborhood in that quarter of the city.

Mr. Bailey's pastoral relation terminated January 1st, 1889. His successor was the Rev. Francis A. Gray, who entered upon his official duties on the 19th of May following. Mr. Gray was born in Danvers on the 9th of August 1857, and was graduated at St. Lawrence University, Canton, N. Y., in 1883, receiving there his theological education. His previous pastorates were at Lockport, N. Y., and Arlington, Mass.

In December 1889, the membership of the church was 38 and of the Sunday-school 200. The prospect for a strong church and parish was then held to be very encouraging.

Friends.

"Meeting" and "meeting-house" are characteristic terms among the Friends. The Preparative, or, as it is called in England, Particular Meeting, is the

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unit. Several of these constitute a Monthly Meeting; these in turn constitute a Quarterly Meeting, and several Quarterly Meetings constitute the Yearly Meeting. The Monthly Meeting, which is the lowest corporate body, takes and holds property through trustees of its own appointing, for the benefit of its Preparative constituencies. All meeting-houses are so held. The Preparative Meeting exercises no discipline over its members. Discipline is administered by the Monthly Meeting upon an overture or complaint from the Preparative Meeting. Any party not satisfied with the discipline dealt out by this body may appeal to the Quarterly Meeting, and to the Yearly Meeting in the last resort. There is no salaried minister, no sacrament, no set singing, no voting, no business official except a clerk. The clerk is the one important and sufficient official. He records no votes, since there are none to record; but he "takes the sense" or consensus of the meeting, and makes a minute of that. This sense he gathers from what any Friend may choose to say at the meeting. Having made his minute, he reads it, and if it is approved it stands as the sense of the meeting; and so standing, it is as binding and absolute as a vote elsewhere. In this way the clerk himself is made such. In this way one Friend may become an "approved minister" and another, because of bad behavior, may become "disowned."

From 1816 to 1837 families of Friends residing in Worcester went up to worship at Mulberry Grove, in Leicester. At a later period they obtained leave to hold a Particular Meeting in Worcester. The place of meeting at first was in a room over Boyden & Fenno's

jewelry store, in Paine's Block. But in 1846 they built their present meeting-house on land given by Anthony Chase and Samuel H. Colton, two leading members of the Society. After this the Mulberry Grove Meeting gradually diminished and finally died out. The Worcester Meeting became a part of Uxbridge Monthly Meeting of which the Uxbridge and Northbridge Preparative Meeting were the remaining constituent parts. The Uxbridge Monthly Meeting is held in the three places just named twelve times a year, five of which are in Worcester. In due gradation, Uxbridge Monthly Meeting belongs to Smithfield (R. I.) Quarterly Meeting, and this to the New England Yearly Meeting, which is now held alternately at Newport, R. I., and Portland, Maine.

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The Worcester Meeting, though small in numbers, has included some of the best known, most worthy and most prosperous of her citizens. The names of Chase, Colton, Earle, Hadwen, Arnold and others have figured prominently in the past history of the city. Anthony Chase was for a generation the treasurer of Worcester County; John Milton Earle was known far and wide as the proprietor and editor of that child and champion of the Revolution, *The Massachusetts Spy;* Edward Earle became mayor of the city. But the Friends of Worcester have special reasons to remember the name of Timothy K. Earle as one of the three principal benefactors of the Society. Choosing to be his own executor, Mr. Earle, shortly before his death, which occurred on the 1st of October 1881, made a gift of $5000 to Uxbridge Monthly Meeting, to be held in trust for the benefit of Worcester Preparative Meeting. The fund was to

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accumulate for ten years; then the income was to be used for repairs and improvements of the meeting-house. The surplus above what might be used for this purpose, when it should reach the sum of $2000, was to be set aside as a fund for rebuilding in case of fire. On the other hand, if the meeting should ever come to an end, the deed of gift provided that the fund should be made over to the Friends' New England Boarding School at Providence. Other gifts from other sources and for other purposes, but of less amounts, are also held in trust for this meeting.

The clerk for a quarter of a century, first of the Worcester Meeting, and then of the Uxbridge Monthly Meeting, is James G. Arnold, a lineal descendant, through intermediate and unbroken generations of Friends, of Thomas Arnold, the earliest emigrant of the name and faith into the Providence and Rhode Island Plantations. But it must be said that the present prospects of the body do not justify the expectation that the future will be as the past. The number of members reported is about eighty, and this is less than it has been.

Second Adventists.

The Second Advent movement in Worcester was made in anticipation of the fateful 15th of February 1843. On Thanksgiving Day in 1842, a meeting was held in East City Hall, at which a committee was appointed to secure a hall and hire preachers. Thenceforward, for a period of time, meetings were

held almost every evening. For a part of the time the "Upper City Hall" was occupied as the place of meeting. When the 15th of February came and went and the sun continued to rise and set as usual, the time for the world's crisis was adjourned to a day in April. Disappointment then led to further adjournments, but as time wore on and showed no sign of coming to an end, the Adventists, who had been gathered out of almost every denomination, gradually consolidated into a regular church organization. For the first seven or eight years no records were kept, because it was held to be inconsistent with the fundamental idea of Adventism. The first record appears under the date of April 14, 1850, and the first important thing recorded was the one Article of Association, which served as the basis of organization. This was in the nature of both creed and covenant. "The personal advent and reign of Christ on the earth renewed," was the distinguishing belief; and the solemn agreement to be governed by the Bible as the rule of faith and practice was the only covenant. Religious services were held in various halls until the year 1866, when a chapel was built and dedicated. The building was erected on leased land on Central street, at a cost of $3,113.28. The dedication took place on the 14th of June. A succession of elders ministered to the church until the 15th of December 1870, when Elder S. G. Mathewson was called to serve "one half the time." He remained in charge till October 17, 1875, when he preached his farewell sermon. Of late years preachers have been supplied by a committee chosen for that purpose. In 1883 the chapel was sold, and a hall for religious services secured in Clark's

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Block, on Main street. In 1877 the membership was one hundred and forty-five, and one hundred and eighty-five in 1888. The amount of money annually raised for current expenses and care of the poor of the church exceeds $2000, while contributions are made for missions abroad, and particularly for those in India.

Disciples of Christ.

The church of which the lamented Garfield was a minister is an exotic in New England. It had its origin in western Pennsylvania and eastern Ohio in the early part of the nineteenth century. Thence it spread through the Southwest and West until, in 1888, the number of communicants in the United States was reported to be about seven hundred thousand. Six universities, thirty-one colleges and six collegiate institutes provide the denomination with the higher educational facilities; while fifty-nine missions in Japan, China, India, Turkey, Africa and Australia, as well as other missions in various European countries, attest their zeal in the propagation of their faith. The central principle of the denomination is the union of all Christians on the basis of the Apostolic Church with the person of Jesus Christ as the only object of faith. Hence, discarding all sectarian names, they choose to denominate themselves simply "Disciples of Christ." They hold the cardinal doctrines of the gospel but not in the terminology of the schools. They abjure speculative tenets touching Trinity and Unity but adhere to the "form of sound words" given in the

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Scriptures concerning the Father, the Son and the Holy Spirit. Their polity is congregational, but they are not Congregationalists. Their distinguishing tenet is of baptism, but they are not altogether Baptists. They agree with the Baptists as to the mode and subjects of baptism, but differ as to its design. While the Baptists baptize believers because they are forgiven, the Disciples baptize them in order to secure the promised forgiveness. "He that believeth *and* is baptized shall be saved." The state of salvation follows, not precedes, the baptizing as well as the believing. Baptism will not save if repentance and faith are wanting. Baptismal regeneration they deny. Baptism is the only form necessary for admission into the church; there is no creed nor covenant. No one is excluded from the Lord's Supper, and this is observed every Lord's Day. The New Testament is held to be the sole book of authority; the Old Testament is helpful, but not now authoritative.

Only one church of this order exists in Worcester. It was organized on the 5th of August 1860, with two elders in charge of its spiritual interests, and two deacons in charge of its temporal interests. There was no parish organization, but the church itself was incorporated with trustees annually chosen to hold the property. Their first house of worship was the old Central Chapel on Thomas street. But the surroundings were unfavorable and they felt hampered in their work. They therefore, in September 1885, sold that property, and while making ready to build occupied the old Central Church on Main street as a place of worship. In the next month they purchased a lot on Main street opposite King, and there proceeded to

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erect an attractive church edifice at a cost in all of twenty-three thousand dollars. Its dedication took place on the 13th of September 1886. In the twenty-eight years of its existence, the church had had for its ministers, William H. Hughes, William Rowzee, Alanson Wilcox, J. M. Atwater, T. W. Cottingham, Frank N. Calvin, and I. A. Thayer, who came from New Castle, Pennsylvania, began his work in Worcester in October 1887, and gave it up in 1889. To none of these do they apply the epithet Reverend, as the distinction of clergy and laity is not recognized. In 1888 the membership of the church was three hundred and seventy-three and that of the Sunday-school two hundred and fifty. In the beginning of the 1890 Mr. Chamberlin succeeded Mr. Thayer in the work of this ministry.

Free Baptists.

Two tenets — free will and free communion — distinguish the Free Baptists from other Baptists. They might perhaps be named the Arminian Baptists and the others the Calvinistic Baptists; but those names would not mark the radical distinction growing out of the terms of communion. Enough that each has chosen its own name; "Baptists," pure and simple, and "Free Baptists." This denomination had its origin in New Hampshire somewhat more than a century ago. Benjamin Randall had been a Congregationalist, afterwards became a Baptist, and then, by adopting and preaching the doctrines of the freedom of the will and free communion, became the founder of

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the Free Baptist denomination. This was in 1780. Within the century following, churches of this faith multiplied and spread east and west, until now the membership throughout the country is reported to exceed eighty thousand. In the county of Worcester there are three churches, one of which is in the city. The first preliminary meeting here was held at the house of Newell Tyler, on the 14th of September 1880. Meetings continued to be held at intervals until the 7th of April 1881, when the church was duly organized with thirty members. It continued to live without parish powers until the 3d of August 1887, when by-laws were adopted preparatory to incorporation under Chapter 404 of the Acts of that year. On the 1st day of September following the church became a corporation by the name of the "First Free Baptist Church of Worcester." The Rev. A. J. Eastman, who had been the originator of the movement, was installed on the 7th of April 1887, as the first pastor, and so continued for one year. The second pastor was the Rev. H. Lockhart. His term began on the 1st of May 1883, and terminated on the 1st of March 1887. On the 18th of May following the Rev. D. D. Mitchell became the pastor and remained until the spring of 1889 when he resigned. The place of worship is "Free Baptist Hall," in Clark's Building, 492 Main street.

African Churches.

AFRICAN METHODIST ZION'S CHURCH.—This church was organized in 1846. Its first place of worship was the "Centenary Chapel," which had been erected on

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Exchange street in 1840, and which, at a later day, came into the hands of Zion's Church. The house was dedicated for this church in the year of its organization. Rev. Alexander Posey was the first pastor. To him succeeded the Rev. Levin Smith, in 1849. The third and most noteworthy pastor was the Rev. J. A. Mars. In 1854 the house was burned in the great fire of that year. In July 1855, another house was begun, and by the 25th of September was completed and dedicated. A large part of the money for this expense was collected by Mr. Mars outside the society. After him came a succession of pastors whose names have not been obtained.

African Methodist Episcopal Bethel Church. This church was organized in the summer of 1867 in Lincoln House Hall. Dr. Brown was a leading spirit in the enterprise and continued to manage until a pastor was assigned. The original membership of the church was fourteen. The first pastor assigned by the Conference was Rev. Joshua Hale, whose term of service was two years. After him came in succession twelve pastors, whose names were Mr. Johnson, James Madison, Perry Stanford, Ebenezer Williams, Jeremiah B. Hill, Joseph Taylor, Elijah P. Grinage, D. A. Porter, Charles Ackworth, Mr. Grandy, A. W. Whaley, Mr. Thomas and G. B. Lynch. Then in 1887, Rev. J. B. Stephens was appointed to the charge, which he was keeping at the close of 1888. For a number of years their place of worship was at the corner of Hanover and Laurel streets. But in 1887 that property was lost to the society and since then their place of worship

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has been at 302 Main street. The number of communicants in 1888 was twenty-five and the number of families eight.

Mount Olive Baptist Church was a child of the Worcester Baptist City Mission Board. At first and for some years it was maintained as a mission. But the brethren of the mission having repeatedly asked for organization and recognition as an independent church, the Board at length yielded to their wishes. Accordingly, on the 24th of February 1885, a council of the city Baptist Churches convened in the Pleasant Street Church and after due examination of twenty-two persons constituted them a church with the above name. For a long time the Rev. Charles E. Simmons served them in the gospel without compensation. Then they set about procuring a pastor. On the 24th of March 1887, at their request, a council convened for the purpose of ordaining Hiram Conway, a student in Newton Theological Seminary, to the Mount Olive ministry. His examination having proved satisfactory, his ordination and recognition as pastor took place on the 29th in the Pleasant Street Church. In the summer of the same year house No. 43 John street, with the connected lot, was purchased and fitted for public worship at a cost of about one thousand dollars. On the 10th of October 1889, a membership of forty-four persons was reported.

The number of persons of African blood in Worcester by the census of 1885 was eight hundred and eighty-three; in 1889 the number was thought to be not less than one thousand.

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Christadelphians.

The Christadelphians, or "Brethren of Christ," constitute a small body in Worcester. The order had its origin in the year 1832. Its founder was John Thomas, M. D., of New York, who believed and proclaimed that the teaching of Christ was for the first time discovered in this nineteenth century by himself. Dr. Thomas became an itinerant, and went through the United States and the British Empire publishing his new-found gospel. Disciples were made and are to be found scattered through this country, Great Britain, Australia and India. Their belief will, perhaps, best be seen by what they do not believe. In their own printed words, then, "Christadelphians do not believe in the Trinity, in the co-equality and co-eternity of Jesus with the Deity, in the existence of Jesus before his conception at Nazareth, in the personality of the Holy Spirit, in the personality of the devil, in the immortality of the soul, in the transportation of saints to heaven and sinners to hell after death, in eternal torments, in baby sprinkling and pouring, in infant and idiot salvation, in Sabbatarianism, in salvation by good works apart from the gospel, in salvation without baptism, in the validity of baptism where the gospel was not understood and believed at the time of its administration, in conversion apart from the intelligent apprehension of the Word, in the conversion of the world by the preaching of the gospel. They do not believe that the Old Testament has been set aside by the New, but, on the contrary, they base their faith on the writings of Moses, the Prophets and the Apostles comprehensively viewed, and reject everything contrary to their teaching."

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To this non-belief they add the belief that "the faith of Christendom is made up of the fables predicted by Paul in 2 Timothy 4:4, and is entirely subversive of the faith once for all delivered to the saints." They have no pastors, deacons or paid officers, but in the place of them have "serving brethren, presiding brethren and speaking brethren."

The first meeting of the "ecclesia" in Worcester was held in Temperance Hall, on Foster street, in 1867. In the beginning there were only twelve members. This number increased in a few years to about sixty, then in twelve years fell back to twenty-two. The place of meeting in 1889 was Reform Club Hall, 460 Main street. The sum of one hundred and fifty dollars covers the current yearly expenses.

Swedish Churches.

By the census of 1875 there were then one hundred and sixty-six Swedes and Norwegians in the city of Worcester. In 1889 the number was estimated to be not less than seven thousand. For this rapidly-growing part of the population five churches have already been provided. Two of these are Methodist churches, one is Baptist, one Congregational and one Lutheran. The oldest is the

First Swedish M. E. Church.— Work was begun among the Swedes in Worcester as early as 1876 by the Rev. Albert Ericson of the M. E. Church. By him a church was organized, to which the Rev. Otto

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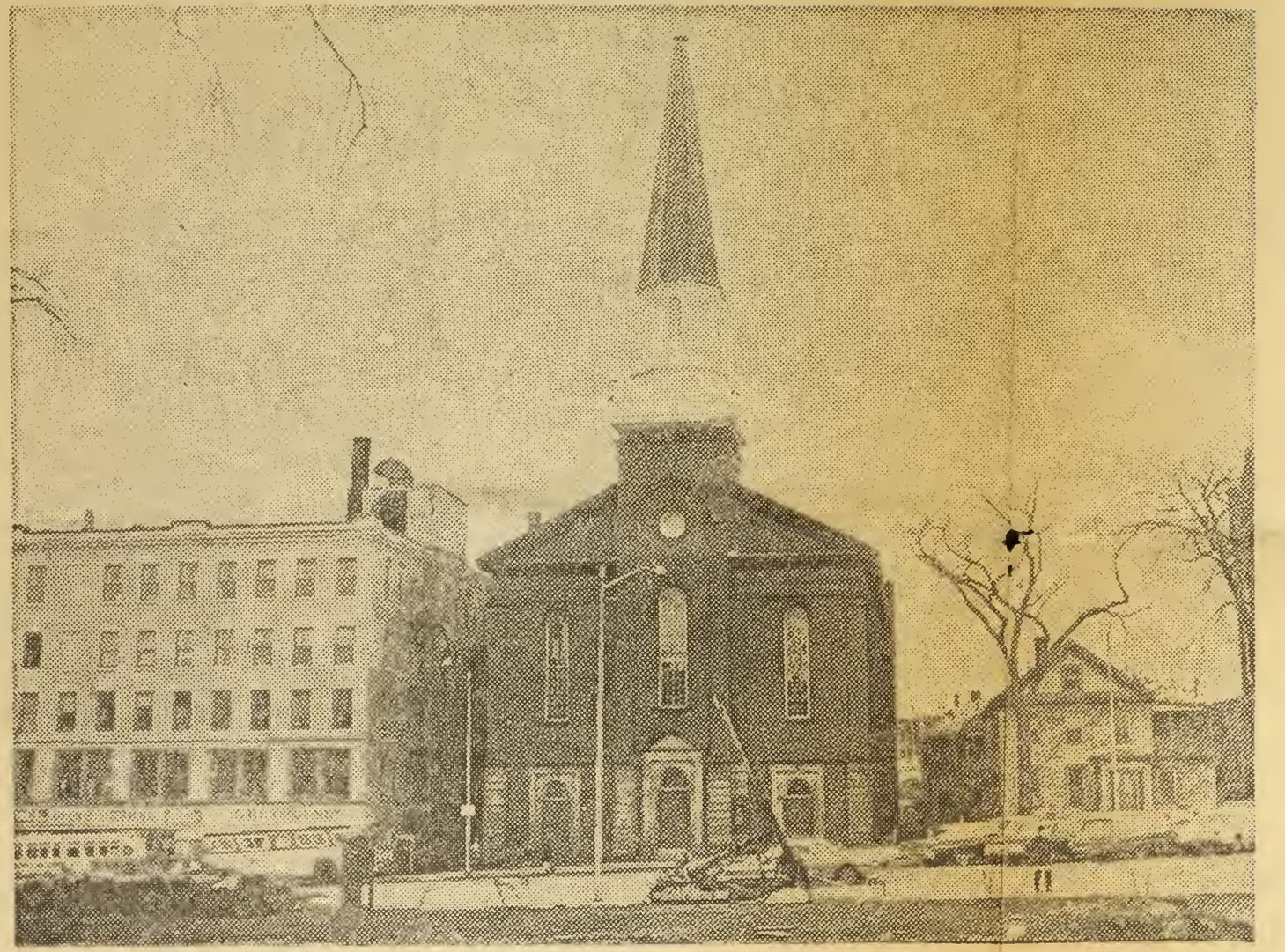
Anderson afterwards preached. In the fall of 1879 Mr. Ericson removed to Worcester, resumed his work and remained in charge till 1882, when he was succeeded by the Rev. D. S. Sorlin. In 1883 a church was erected at Quinsigamond at a cost, including the lot, of six thousand seven hundred dollars, and was dedicated on the 31st of March 1884. In the same year the Rev. C. A. Cederberg was appointed assistant preacher and in the year following the pastor in charge. In 1887 the Rev. Albert Haller was appointed to succeed him, and in 1888 Rev. Victor Witting was put in charge.

The Second Swedish M. E. Church was organized on the 9th of April 1885. This church, a colony from the First, embraced ninety-four members, including twenty-nine on probation. With these came the Rev. Mr. Sorlin, pastor of the First Church, under appointment as pastor of the new organization. On the 1st of September 1885, the church took possession of the chapel on Thomas street, which had been purchased from the Christ Church Society for eight thousand dollars. By two successive additions at a cost of three thousand four hundred dollars, a seating capacity for more than five hundred was obtained; nor was this found to be sufficient. The growth of the society had been so rapid that in November 1888, there was a membership of two hundred and thirty-five. On the 29th of May 1887, the Rev. H. W. Eklund of Stockholm, Sweden, became the pastor in charge. His ministry resulted in great spiritual and material enlargement.

Swedish Cong'l Church
1884



Union Bus Terminal (left) and Notre Dame church rectory flank Salem Square Covenant Church today.

Swedish immigrants built this church on Providence Street, and worshipped there until moving to Salem Square in 1896.

Time Running Out for Landmark

of Laws Problem

and bit a small boy, Ernest LeForest. It was the first time the dog had bitten anyone or showed viciousness.

The common law rule in New Hampshire is that the owner of a dog is not liable for an attack by his dog unless the animal had previously showed a vicious disposition and he had failed to take precautions.

In Massachusetts, the owner is liable for injury committed by his dog whether or not the dog had earlier showed vicious tendencies.

The parents of the boy sued Tolman in Massachusetts, claiming the Massachusetts statute should prevail, but made no contention that the dog had previously bitten anyone or displayed an ugly temper.

Tolman, in reply, contended that the suit should be brought in New Hampshire since the attack happened there and should be decided under New Hampshire law.

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The two attended a horse track at Pascoag, R.I., and wagered on the pari-mutuel machine.

Each contributed $150 to a common fund and agreed they would share profits or losses.

They had a streak of luck, raising their $300 to $2,893 before the day was over. Albert temporarily took charge of the cash, but on his way home to Hartford was killed in an auto accident.

The money, found on his person, was impounded and turned over to the administrator of his estate.

Joseph put in a claim for his half, which the administrator refused to pay, claiming that under Connecticut law any contract made on wagering or betting was void.

Joseph replied that since the wager was made in Rhode Island where such a thing is legal, Rhode Island law should prevail.

Connecticut court how-

Fernald: Ex-Hurdler Jumps Up

By JACK TUBERT
Of The Telegram Staff

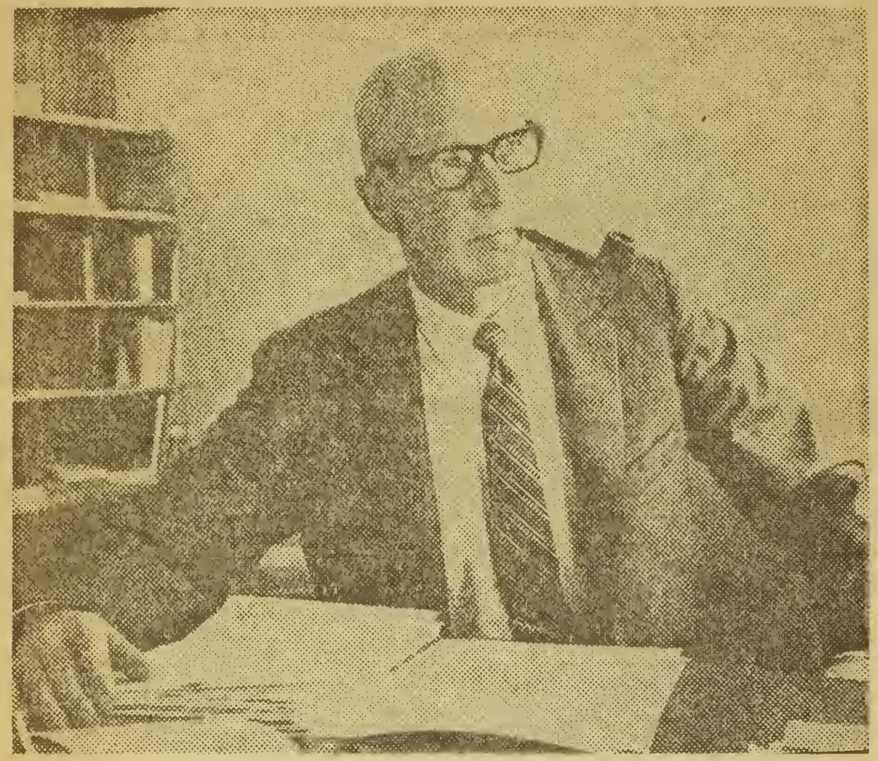
Take off his stern, black-rimmed glasses and Mason Fernald is a lanky, ruddy-cheeked ex-Harvard hurdler with the bluest eyes that ever scanned the sailing seas off the coast of Maine.

Wearing heavy-framed glasses, Mason Fernald is the embodiment of the professional administrator, the man you know other executives would pick to be leader of an internationally renowned research and teaching institution.

We caught Mason Fernald with his glasses off late yesterday afternoon, just hours after he was chosen executive director and chief executive officer of the Worcester Foundation for Experimental Biology — succeeding Dr. Hudson Hoagland at the helm of the scientific settlement on a hillside in Shrewsbury.

President Emeritus

Cofounder of the foundation



Mason Fernald, successor to Dr. Hudson Hoagland.

showed a gentle man, quick to laugh, with a love of family (the youngest looking grandfather you'd want to meet — 51 next Jan. 29); strong feeling for the aloneness of "island people," but with an equal ardor for his work in a setting

Their oldest son is Francis Archer Fernald, a lawyer in Burlington, Vt., father of the new director's two granddaughters.

The Fernalds have a summer place on Sutton

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THE SWEDISH EVANGELICAL CONGREGATIONAL CHURCH in Worcester had its root in the Free Church movement in Sweden. This movement began about 1869 under Rev. P. Waldenstrom, D.D., who had been a minister of the Lutheran or State Church. Under his vigorous lead the membership of this Free Church had grown in the course of sixteen years to be one hundred thousand. Some of this communion having emigrated to this country had found a home in Worcester. In May 1880, a few of these people began to meet for prayer and conference on Messenger Hill, while others met at Quinsigamond and elsewhere. In June, Rev. A. G. Nelson, pastor of a Swedish Free Church in Campello, Mass., came by invitation and held several meetings. On the 15th of August the hall at 386 Main street, over the *Gazette* office, was hired for religious services. Some old settees were borrowed from the Y. M. C. A., while a small yellow table, still preserved as a memorial of that day of small things, was bought and used for a "pulpit." In this place, on the 6th of September 1880, the Swedish Free Church was organized, and here, on the 26th, Mr. Nelson held the first Sunday service. In October the Rev. George Wiberg was called from Iowa to become the first pastor. In May 1881, the church, finding the hall on Main street too narrow, removed its place of worship to a hall in Warren's Block, near Washington Square. On the 19th of August in the same year a council, finding this Free Church in substantial accord with its own, gave it a cordial welcome to the fellowship of the Congregational Churches. Only one other Swedish Congregational Church then existed in the country, that one being in Iowa. On the 14th of

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January 1882, a parish was duly organized in the office of Hon. Henry L. Parker, in Flagg's building, under a warrant issued by him. Membership in the church was made a condition of membership in the parish. In November 1883, Mr. Wiberg resigned his charge, and on the 1st of December following, Mr. Nelson, the first preacher to the church, became its second pastor. Leaving in July 1885, he was succeeded by the Rev. Eric Nillson, who began his work on the first Sunday in August of that year and was dismissed on the 6th of December 1888. At the same time occurred the installation of the Rev. Karl F. Ohlsson, who had been called from Hedemora, Sweden, to the Worcester church. Its membership was then two hundred and fifty.

As early as 1882 this Swedish church enterprise had enlisted the lively sympathies of the Congregational body of the city, and a movement was then initiated to erect a church edifice. Through a building committee, of which S. R. Heywood was chairman and G. Henry Whitcomb treasurer, the money was raised, a commodious edifice erected on Providence street, near Union R. R. Station, and on the 25th of January 1885, was dedicated with services by nearly all the Congregational pastors of the city. The cost, including land and furnishing, was nine thousand three hundred and ninety-five dollars, of which the Swedes contributed one thousand five hundred and ninety-five. As they gain financial strength the whole cost will probably be assumed by the parish.

A most active, efficient and leading person in all this enterprise was Dea. John A. Corneli. He had been a Lutheran and been urged by his Lutheran

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pastor in Boston to forward that interest on coming to Worcester. Being, however, converted at one of Major Whittle's meetings, he had left the Lutherans and united with the Summer Street Church. Afterwards he took a dismission from that church to assist in building up the church of his Swedish brethren. To him both its spiritual and temporal prosperity was largely due.

On the 23d of June 1889, the great Swedish leader Rev. Dr. Waldenstrom appeared in Worcester to the great delight of his countrymen. Three times during the day he preached to them in Swedish, Mechanics Hall being densely crowded each time. His affiliation being with the Congregationalists, he was brought into special relation, while here, with the city pastors of that body. On the following day he took his departure for the west. In October 1889 the membership of this church was 265.

The Swedish Baptist Church grew out of a movement begun in 1879. In that year Mr. Anderson, a Swede, came from the Union Temple Church in Boston and united with the First Baptist Church in Worcester. Soon he had a Sunday-school class of six or eight Swedes. Then he and his countrymen began to hold meetings in the vestry of the First Baptist Church. In 1881, the Swedish Baptist Church was constituted with a body of nine members. The Baptist City Mission Board now came to their help, and board and church co-operated in hiring a hall for religious services in Clark's Block, now Walker Building. In

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1882, Rev. Peter A. Hjelm was called from Sweden to the pastorate. He remained till near the close of the year 1888, and was then succeeded by the Rev. L. Kalberg, who in turn was succeeded by Rev. A. P. Sward in 1889. The Mission Board had built, in 1885, a chapel on Mulberry street at a cost, including land, of $9500. Of this amount the church from the first assumed $3000; in the end of 1888 that body had become so prosperous that it resolved to relieve the board entirely. In October 1889 the membership had increased to about two hundred and forty-seven.

The Swedish Evangelical Lutheran Gethsemane Church was organized in 1881. In 1882 the Rev. Charles E. Cesander became the pastor. He was succeeded in 1883 by the Rev. Martin J. Englund, who was ordained on the 17th of June. In the same year the church was erected on Mulberry street at a cost of about $15,000. The Rev. Oscar M. Holmgrain was Mr. Englund's successor, being installed in October or November 1885. The installation of his successor, Rev. S. G. Larson, took place in April 1888. The Augsburg Confession is the basis of the church organization. The membership in 1888 was about one hundred and seventy.

Swedish Unitarians.— Twenty-five years ago, the writings of Dr. Channing were translated into Swedish and circulated in Sweden. They found sympathetic

readers; and at Gothenburg, perhaps elsewhere, an association was formed by those who accepted the Channing doctrine. At a later period application was made for ecclesiastical recognition by the state; but this was not granted. One or two of these disciples who had become resident in Worcester, notably Gideon Carlstrom, with others, began in the summer of 1889 to agitate the matter of an organization here. The result was, the formation in October of an association for religious, moral and social purposes, under the name of *De Fornuftstroendes Samfund*, which being translated literally, is "The Reason-believers' Society." A good moral character and the payment of a stipulated monthly sum were the only conditions of membership. In October, the number of members was about forty. The officers were H. Orup, president; Gideon Carlstrom, vice president; N. Dahlguist, secretary, and Gustav Lof, treasurer. Services were held every Sunday evening with occasional preaching by clergymen. Among these have been the Rev. Calvin Stebbins of the Church of the Unity and the Rev. Samuel A. Dyberg, the Swedish pastor of the Fourth Unitarian Church in Providence, R. I. The latter was engaged to supply preaching regularly through the month of January 1890.

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Jews.

Polish Jews began to multiply in Worcester about the year 1874. In 1888 the number of souls was thought to be not less than five hundred. There are

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among them two incorporated religious societies. The oldest of these made an attempt to become incorporated in 1880, which, through no fault of the society, resulted in failure to obtain what they sought. But in 1888 the society became a corporate body by the name which it had borne from the first, viz:

Sons of Israel.— The method of admission to the synagogue, or church, is by ballot after the candidate has been proposed and personally examined as to his fitness. Five black balls defeat an election. Membership involves an obligation to make certain annual payments, and secures certain pecuniary advantages touching sickness and burial. A prime requisite for membership, whether in the outset or in continuance, is financial integrity. This society has had five ministers. The first was M. Metzer who came in 1880. After him came M. Touvim in 1882; M. Binkovich in 1884; M. Newman in 1885, and M. Axel S. Jacobson in 1887. In 1888 a synagogue was built on Green street at a cost of $11,000, including land, and was occupied for religious services in August of that year. About fifty persons are members of the synagogue and two hundred belong to the congregation. The synagogue possesses three rolls of the five books of Moses written on parchment, the finest of which cost $150. The second society is named

Sons of Abraham.— It became incorporated in 1886. Besides Polish Jews it embraced some of Swedish nationality. Those constituting the society went out from the older body because of lack of agreement on certain matters. But their organization and

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doctrine and way of the synagogue are the same. In 1888 a synagogue of brick was erected by this society on Plymouth street, and was ready for occupation by the end of that year. The cost of this, with the land, was also about $11,000. In that year the membership was said to be forty. This synagogue, like the other, is the possessor of several copies of the *Torah*, or Law of Moses, executed in the same costly style, and kept in an ark or chest for use in the synagogue service.

Some half a dozen families of German Jews belong to Worcester, but have their religious affiliations with Boston.

Armenians.

The Armenian nation was great and historical centuries before the Christian era. As early, perhaps, as any Gentile nation, they received the Christian religion; but not till the opening of the fourth century, and in the year 302, did the Armenian Church begin to be established. To St. Gregory, the Illuminator, belongs the honor of being its founder, and hence it is distinctively styled the Gregorian Church. Independent alike of the Greek and the Romish Churches, it resembled them in holding a hierarchy and the seven sacraments. This ancient church, through varying fortunes, has come down to our day and still exists in its native seat. An important city of that country is Harpoot in the great loop made by the river Euphrates; and there, early in the century, the American Board of Commissioners established one of their missions. In this

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way the Armenians came to have relations with Americans and to have knowledge of the United States. From Harpoot and vicinity many of them found their way to Worcester. The special attraction for them in this city was the great Washburn & Moen wire establishment. They began to be employed in that establishment in the year 1882, and in 1888 there were about two hundred and thirty-six on its pay-roll. This particular set towards Worcester was the means of drawing others who came and engaged in other employments. The whole number in the city was last reported at about five hundred. This is said to be a larger number of Armenians than what is to be found in any other place in the United States.

It was an obvious duty to provide for these Asiatic strangers edifying religious instruction. Accordingly, about the beginning of the year 1888, the Rev. H. A. Andreasian was invited to come from Harpoot and minister to them in their own tongue. Mr. Andreasian was a disciple of the American missionaries, and had become an evangelical Protestant as towards the Gregorian Church. He had been an ordained minister and preacher at Harpoot for twenty-one years. On receiving the call from Worcester he was given leave of absence from his charge in Harpoot for from one to three years. A place for worship was secured in Summer Street Chapel, and there every Sabbath a large portion of the Armenians resident in Worcester diligently attended upon his ministry. There is yet no organized church, and the congregation embraces Gregorian as well as Protestant Armenians. The communion of the Lord's Supper is observed four times a year, and to it are invited "all who love the

Lord Jesus Christ." The version of the Bible in use is that published by the American Bible Society in the Armenian language. The singing is congregational, conducted by Mr. M. S. T. Nahigian, who came to Worcester almost before any other Armenian. A serious drawback upon the future of the Armenians in Worcester is the almost entire absence of Armenian women, caused by the refusal of the Turkish Government to allow them to emigrate. The entire congregation on the last Sabbath of the year 1888 consisted of men, and mostly of young men. Mr. Andreasian regarded this as such a serious matter that he was determined to discourage the Armenian immigration unless the women came also. About fifteen hundred dollars a year have been raised among themselves for church and burial purposes here and contributions to their poor at home. They have manifested their gratitude and a fine sense of the fitness of things by also making a voluntary contribution of two hundred dollars to the funds of the City Hospital.

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Thus matters stood until early in 1889, when a movement was begun which resulted in important changes. This movement originated with Michael H. Topanelian a naturalized Armenian citizen of Worcester. Himself an uncompromising son of the "Catholic and Apostolic Church of Armenia" (otherwise called the Gregorian), he viewed with hostility the efforts that were made to convert his countrymen to the evangelical protestant faith. From his point of view they were as sheep without a shepherd and he aimed to provide them one. Accordingly, in the spring of 1889 he wrote to the Armenian Patriarch in Constantinople to send over a priest. In response to this request, the

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Rev. H. V. Sarajian made his appearance in Worcester on the 24th of July next following, charged with the care, not only of his countrymen in Worcester, but also of all in the United States. Mr. Sarajian was a native of Constantinople, had his education preparatory for the priesthood in the Armenian Seminary at Jerusalem, and was ordained as a celibate priest in a monastery near Moosh in Armenia. His coming to Worcester was the signal for a separation of the true Gregorians from those otherwise minded. On the first Sunday in August they assembled in Grand Army Hall and there Mr. Sarajian began for them his ministry.

Meantime, Mr. Andreasian had taken a step which had already divided the original congregation. He had become convinced that he could carry on his work more effectively under the forms of the Episcopal Church. Accordingly, in the early summer of 1888, he had retired from the Summer Street Chapel and opened an Episcopal service in a hall of the Young Men's Christian Association Building. At the same time he began a course of study at the Theological School in Cambridge as a preparation for taking orders in the Episcopal Church. A very considerable number of his countrymen followed him in this new movement. The secession of those and of the Gregorian followers of Mr. Sarajian reduced the Summer street body to fifty or sixty. This remnant was cared for by the City Missionary Society which employed the Rev. Milan H. Hitchcock to preach to them every Sunday. Mr. Hitchcock, who was acting pastor of the Church of the Covenant, had been a missionary among the Armenians in Asia, and consequently was able to preach to them in their own tongue.

Thus the close of the year 1889 found the small body of Armenians in Worcester separated into three distinct religious societies each having its own pastor.

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Germans.

In 1875 the number of persons in Worcester born in Germany was four hundred and three. Thirteen years later the number of this nationality was estimated at somewhat more than one thousand. Of these a small portion are of the Roman Catholic faith, but without any separate church organization. The greater part are free from all ecclesiastical connection, except — as a leader of this sort put the case — "each is a little church by himself." Formerly, and from time to time, the Protestant Germans essayed to establish a German church, but with more of failure than of success. In 1886 Charles H. Stephan, a layman of German birth, came to the city and was much dissatisfied at finding such religious desolation among his countrymen. He at once bestirred himself to do what he might to remedy the evil. The result of his efforts was that, on the 30th of November 1886, a company of Protestant Germans was brought together for religious service and worship. This first meeting was held in the Swedish Lutheran Church on Mulberry street. A mission service continued to be held from that time until April 10, 1888, when a church was organized under the name of the Evangelical Lutheran Church. Ten persons became members by signing the "constitution," and Charles H. Stephan and Walter Lester were elected

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deacons. The "unchanged" (*invariata*) Augsburg Confession was made the basis of the organization. The two sacraments are Baptism and the Lord's Supper. Baptism is uniformly administered to infants a few days after birth by a ternary pouring of water from the hand upon the infant's brow. The Lord's Supper is administered four times a year, under the imperative rule of the Lutheran Church. In regard to this sacrament, Luther's doctrine of consubstantiation is strictly held by this Worcester church; the body and blood of Christ are received under and *with* the bread and wine, but not *in* the bread and wine transubstantiated, as the Romish Church teaches. The first minister of the church was the Rev. F. C. Wurl of Boston, who served as a missionary under appointment by the German Home Mission, at Brooklyn, N. Y. On the 4th of August 1889, Rev. F. C. G. Schumm was ordained and installed as pastor. Preaching is held in the hospitable and catholic Summer Street Chapel every Sunday, where also a Sunday-school is as constantly maintained. The average attendance upon the preaching is forty-five and thirty at the Sunday-school.

City Missions.

The Trinitarian Congregationalists had for many years maintained an unincorporated City Missionary Society. But under the efficient and stimulating lead of the Rev. Henry A. Stimson, D.D., with the hearty co-operation of others, both clergy and laity, a

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corporation was legally organized and established, December 10, 1883, under the name of the Worcester City Missionary Society. The object of the society was "to promote religion and morality in the city of Worcester aud vicinity by the employment of missionaries; the establishment and support of churches, Sunday-schools, mission stations and chapels for the preaching of the Gospel of Jesus Christ; for the diffusion of Evangelical knowledge and for the fostering of such works of benevolence as are especially adapted to commend religion to those who undervalue or are ignorant of it." This step rapidly led to a great enlargement of Christian activity and giving in the direction of city missions. Before the incorporation, the sum of $500 was about the limit of the fund annually raised for the uses of the society. After the incorporation, as the several annual reports show, the amount raised was, in the first year, $2778.23; in the second year, $3670.69; in the third year, $3764.81; in the fourth year, $3886.53; and in the fifth year, $4006.71. With these means in hand a superintendent and assistants were employed, the city was canvassed, missions were established and preaching in them was maintained. Out of all this three organized churches have grown up, one of which speedily took matters into its own hands, became strong and erected one of the finest churches in the city. Another, the tripartite Church of the Covenant was, in 1889, resolved into three separate ecclesiastical organizations, an account of which has already been given. The one at South Worcester ultimately adopted the name of Hope Congregational Church.

The Rev. Albert Bryant had been the efficient

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superintendent from the beginning; but on the 6th of May 1889, he tendered his resignation to take effect on the 1st of June following. Then Rev. William T. Sleeper became superintendent, at the same time retaining his pastoral relation to the Summer Street Church. At the close of the year 1889 the society owned three Chapels valued at $15,000.

In 1881 the pastors and some members of five of the Congregational Churches united in an effort to establish a church home of that way for the French population. Money was subscribed, a place of worship was provided, a minister, Rev. Mr. Syvret, employed and a church organized. Things went on in this way till the summer of 1883, when, because of Mr. Syvret's defection from the faith and the adherence of his congregation to him notwithstanding his defection, the enterprise came to an untimely end. In 1889, a new movement, independent of the first, was begun. In August of that year Rev. Napoleon Gregoire came and began work. He was a French Canadian by birth, at first a Roman Catholic priest, afterwards for some years pastor of a Baptist Church in Canada, and now preferred to affiliate himself with the Congregationalists. He came as a missionary of the Massachusetts Home Missionary Society upon the recommendation of Rev. Mr. Coté, missionary-general among the French. In September the "inauguration of the French Congregational work in Worcester" went on through four days continuously, assisted by nine French ministers, each of whom made an address upon a topic duly announced. For awhile meetings were held in the building of the Christian Association; but at the close of the year it was expected that the chapel of the

Union Church would be placed at their service. By this time Mr. Gregoire had found some fifteen families embracing forty-five or fifty souls that might be considered French Congregationalists.

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Baptist Missions.— In the autumn of 1881, the Baptist Churches took measures for the united prosecution of city mission work. On the 25th of March 1885, this enterprise took body and form by becoming incorporated under the name of the Worcester Baptist City Mission Board. The object of the association, as declared in the Articles of agreement, was "to promote religion and morality in the city of Worcester and vicinity, the establishment and support of churches, Sunday-schools, mission stations and chapels under the general management of Baptists, the employment of missionaries to labor in said city and vicinity for the furtherance of the above-named objects and the advancement of the cause of evangelical religion." The policy adopted was to have all the Baptist Churches represented in the Board and all contribute according to ability. Moreover, it was held to be good policy for each church to have special charge of some one mission, and, if able, to bear all its expenses. The French Mission was reserved from this arrangement and kept under the control of the Board. This mission was organized in 1881, and was placed under the charge of Rev. Gideon Aubin in 1886. Its support, in part, is furnished by the Home Baptist Mission of New York City. Other missions under the charge of this Board are, one at Quinsigamond and one on Canterbury street, both of which were organized in 1885. A mission at Adams Square, which was begun in 1886,

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was organized as the Adams Square Baptist Church in 1889. The amount of property held by the Board and invested principally in three chapels is somewhat less than $10,000.

In the spring of 1888, a mission of the *New Jerusalem Church*, or Swedenborgians, was begun in Worcester. Such a mission had been established in 1874, had been continued for nearly four years and had then come to an end. The numbers embraced in the new mission did not exceed a score at the close of the year 1888, and were all women. These provided a place of assembly, which was in Walker Building, and there on stated Sundays the Rev. Willard H. Hinkley, of Brookline, Mass., a secretary of the General Convention, ministered to them as a missionary of the New Church. There was no church organization, the members belonging to different churches in Boston and elsewhere. It appears from the New Church "Almanac" for 1889 that the number of societies in America then in "organized existence" was 141; the estimated number of "New Churchmen," 10,178; the number of churches and chapels, 82; and the total number of clergy in active service and otherwise, 113. Swedenborg died in 1772. His doctrines were first introduced into America in 1784; and the first New Jerusalem Church in the United States was organized in 1792, in Baltimore. The first society in Massachusetts was instituted in Boston on the 15th of August 1818; the whole number in the State in 1888 was nineteen.

Besides the foregoing, there are various other missions, denominational and undenominational, that are independent and self-supporting.

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In 1889, the total valuation, by the city assessors, of exempted church property was $2,069,900. This amount was distributed among the several denominations as follows: Trinitarian Congregationalists, $722,800; Roman Catholics, $452.100; Baptists, $209,000; Episcopalians, $188,800; Methodists, $174,900; Unitarian Congregationalists, $98,400; Universalists, $68,600; Swedish Churches, $38,100; Disciples of Christ, $27,600; and the balance among the smaller organizations.

Our historical review shows that while the largest growth has been in the line of the oldest church, the city has also been greatly hospitable towards other creeds of later advent within its bounds.

In the preparation of this sketch-history of the Worcester Churches, the following is a partial list of the authorities and sources of information which have been consulted:

Lincoln's "History of Worcester;" Lincoln's "Historical Notes" (in manuscript); Smalley's "Worcester Pulpit;" Bancroft's "Sermons;" Austin's "Sermon on the War of 1812;" Pamphlets on the Goodrich and Waldo Controversy, 1820, *et seq.;* Fitton's "Sketches of the Established Church in New England;" Hoffman's "Catholic Directory;" Hill's "Historical Discourse;" "Journal of Convention of Protestant Episcopal Church;" Dorchester's "Early Methodism in Worcester" (in manuscript); Roe's "Beginnings of Methodism in Worcester" (in manuscript); Green's "Gleanings from the History of the

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Second Parish in Worcester;" Davis' "Historical Discourse on the Fiftieth Anniversary of the First Baptist Church;" Wayland's "Sermon on the Twenty-fifth Anniversary of his Ordination as Pastor of Main Street Baptist Church;" Barton's "Epitaphs;" Drake's "American Biography;" "Liturgy of New Jerusalem Church;" "New Church Almanac;" printed manuals of the various churches and societies; manuscript records of the same, including records of First Parish at City Hall, and of the church therewith connected (Old South) in the last century, in the handwriting of Rev. Mr. Maccarty; *Massachusetts Spy* newspaper; ancient copies of Psalm-books; "Twenty-fifth Anniversary Exercises of First Universalist Society;" "Our Position" of Disciples of Christ; Thayer's "Christian Union." Much information has also been obtained from pastors and other living persons, actors in and having knowledge of what took place. In this way knowledge of what is written about the Swedish, Armenian, German and Jewish ecclesiastical matters was chiefly obtained.

APPENDIX

The oldest extant[1] Covenant of the First Church in Worcester is printed on the next page. It was adopted on Monday the 22d of September 1746, and afterwards subscribed by fifty male members. At the time of its adoption the church had no minister and no Covenant, and at their request the one here given was "draughted by the Rev. Mr. [John] Campbell of Oxford and the Rev. Mr. Stone of Southborough;" so it stands on the record in the hand-writing of Mr. Maccarty. Mr. Stone had been invited to assist, but the certificate of record touching the adoption of the Covenant is signed by Rev. John Prentice of Lancaster and Rev. John Campbell, Mr. Stone's name not appearing.

The Covenant of the Second Church in Worcester, otherwise the First Unitarian Church, is here printed as it came from the hand of Dr. Bancroft and as it stands today on the ancient records of the church. It was adopted at a Lecture held in the Court House on the 1st day of December 1785, and was then "publicly subscribed" by eight men and eleven women. It has never been changed nor superseded nor abrogated; but now is monumental only.

The text of these ancient Symbols as here printed has been diligently compared with the text written in the church records by contemporary hands.

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[1] There was an older Covenant, but it had been carried away, together with the church records, by Mr. Burr after his dismission. On the 5th of April 1745, the church sent a committee to reclaim both from their "late pastor," but neither was returned. In the margin of the old record-book opposite the vote for reclamation is written, "The Church Records Refused;" while under date of August 23, 1746, a year and four months later, it is recorded that the church was *then* "destitute of a Covenant." These facts were not discovered by me until after the text on page 12 was in print. The discovery has two important bearings: First, it furnishes record evidence of an earlier Covenant; and Second, it raises a strong presumption that the records which Mr. Burr kept and which have ever since been missing, were those covering the first twenty-five years of the church's existence.

A

The Ancient Covenant

Of the First Church in Worcester.

1746.

We, whoſe Names are hereunto ſubſcribed, being Inhabitants of the Town of Worceſter, in New England, knowing that we are very prone to offend & provoke *God, most high*, both in Heart and Life, thro' the prevalency of Sin that dwelleth in Us, and the manifold Temptations from without us; for which we have great reaſon to be unfeignedly humble before Him, from day to day, do, in the Name of our Lord & Saviour, *Jeſus Chriſt*, with Dependence upon the gracious Aſſiſtance of his *holy Spirit*, ſolemnly enter into a Covenant with God, & with one another, according to his holy Direction, as follows:

First.— That having choſen & taken the Lord Jehovah, *Father, Son, & holy Spirit*, to be Our God, we will fear Him, cleave to Him in Love, & ſerve Him in Truth, wth all o^{r} Hearts, giving up O^{r}ſelves to Him to *be his* people, in all Things to be at his Direction & Sovereign Disposal, that we may have & hold Communion with Him, as Members of Chriſt's myſtical Body, according to his revealed Will, to Our Lives' End.

Secondly.— We bind Our Selves to bring up Our Children & Servants in the knowledge and fear of God, by his Inſtructions, according to our best abilities; and, in special, by Orthodox Catechiſms, vizt.: the Aſſembly at Westminster's larger and ſhorter *Catechisms*, that the true religion may be maintained in Our Families while we live; yea, & among such as ſhall ſurvive us, when we are dead & gone.

Thirdly.— We furthermore promiſe to keep close to the Truth of Christ, endeavoring with lively affections of it in

Our Hearts, to defend it against all Opposers thereof, as God ſhall call us at any time thereunto; which, that we may do, we resolve to use the *holy Scriptures* as Our Directory, whereby we may diſcern the mind & will of Chriſt, and not the new-found Inventions of Men.

Fourthly.— We also engage Ourſelves, to have a careful Inspection over Our own Hearts, ſo as to endeavor, by Virtue of the *Death of Christ*, the Mortification of our ſinful passions, worldly Frames, diſorderly affections, whereby we may be withdrawn from the living God.

Fifthly.—We furthermore oblige Our Selves in the faithful Improvement of all Our Abilities & Opportunities, to worſhip God, according to the particular Inſtitutions of Chriſt for his Church, under Gospel Administrations; as to give reverend attention to the Word of God; to pray unto Him; to ſing his Praise; & to hold Communion one with another, in the uſe of both the Sacraments of the new Testament, vizt.: *Baptism* & the *Lord's Supper*.

Sixthly.— We likewiſe promiſe, that we will peaceably ſubmit Our Selves unto the holy *Diſcipline* appointed by Chriſt in his Church, for Offenders, obeying, according to the Will of God, Them that rule over us in the Lord.

Seventhly.—We alſo bind Our Selves to walk in Love One towards Another, endeavoring our *mutual Edification*, viſiting, exhorting, comforting as Occaſion ſerveth, any Brother or Sister which offends; not divulging private Offences irregularly, but heedfully following the ſeveral Precepts laid down by Christ for *Church Diſcipline*, in the xviii of Matthew, 15: 16: 17: willingly forgiving all that manifeſt unto ye judgment of *Charity*, that They truly repent of all their Miſcarriages.

Now, the God of Peace, which bro't again from the Dead Our Lord & Savr Jeſus Chriſt, the *great Shepherd of the Sheep*, thro' the Blood of the everlasting Covenant, make us all perfect in every good Word and Work, to do his Will, working in us that which is well pleaſing in his Sight, thro' Jeſus Chriſt, to whom be Glory forever and ever.

Amen.

B

The Ancient Covenant

OF THE SECOND (First Unitarian) CHURCH IN WORCESTER.

1785.

In the first place, we humbly renew the DEDICATION of ourselves and offspring to the great God, who is over all, blessed forevermore.

And we do hereby profess our firm belief of the *Holy Scriptures* contained in the *Old* and *New Testaments*. And taking them as our sole and sufficient rule of faith and practice, we do covenant to and with each other, that we will walk together as a CHRISTIAN SOCIETY, in the faith and order of the *Gospel*. And we do hereby engage, as far as in our power, for all under our care, that we will live as true disciples of *Jesus Christ*, in all good carriage and behavior both towards God and towards man. Professing ourselves to be in charity with all men who love the Lord Jesus Christ in sincerity and truth. All this we engage faithfully to perform, by divine assistance, for which we are encouraged to hope, relying on the mediation of Jesus Christ for the pardon of our manifold sins, and praying the God of all grace, through him, to strengthen and enable us to keep this, our *Covenant*, inviolate, and to establish and settle us, that at the second coming of Jesus, we may appear before his presence with exceeding joy.

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